CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL

VOLUME TWO

EDNA M. CRANTHAM

The aim of this book, which may be used independently of Vol. I, is to introduce a more systematic training in worship in the junior department of the church school. Its programs are designed for the work of the second year.

It offers a year's program of Services, carefully prepared from the standpoint of the psychological and educational aspects of worship. They make prayer central in worship and teach the children not only to know about God, but to know Him. They are the result of actual experience and have been repeatedly used with success in church schools.

Among the interesting features of the book are the original prayers that aim to meet the needs of Junior children and the use made of famous paintings. Short stories of hymn writers and of the occasion for the writing of hymns are made a part of the lesson. The author suggests questions about the lesson that will be invaluable to the leader in planning his program, especially as she has been kind enough to answer them.

One of the most distinctive features of the book is its correlated memory curriculum of hymns and Scripture passages, that will in time become a source of inspiration to the child.

Many schools also which are not separated into closely graded groups for worship will find these programs of great value in planning the worship of the school as a whole.

A CURRICULUM OF WORSHIP

FOR THE

JUNIOR CHURCH SCHOOL

A CURRICULUM OF WORSHIP
FOR THE JUNIOR CHURCH SCHOOL

VOLUME II

BY

EDNA M. CRANDALL

WITH AN INTRODUCTION BY

LUTHER A. WEIGLE

8347

EVANGELICAL
SCHOOL OF THEOLOGY
LIBRARY OF
United Theological Seminary

PUBLISHED BY THE CENTURY CO.
New York *London*

BV
1546
.C71631
1926e
V.2
2,369

Copyright, 1926, by
THE CENTURY CO.

PRINTED IN U. S. A.

ACKNOWLEDGMENT

The following authorities have been freely consulted in the compilation of this book:

"Famous Hymns with Stories and Pictures"
Elizabeth Hubbard Bonsall
"The Story of the Hymns and Tunes"
Brown and Butterworth
"The Story of the American Hymn"
Edward S. Ninde
"A Treasure of Hymns"
Amos R. Wells
"One Hundred and One Hymn Stories"
Carl F. Price
The Cambridge Bible.

UNITED THEOLOGICAL SEMINARY

OCT 19 1955

INTRODUCTION

It is good to know that Miss Crandall's *Curriculum of Worship for the Junior Church School: First Year,* published one year ago, has reached its second printing; and that there has been a wide demand from those who have used it, for the second volume which is here presented. It is of the utmost importance that church schools should afford to their pupils opportunities to share in the experiences of worship under conditions controlled by an educative purpose, and that they should thereby help their pupils to develop sound individual habits of worship, and train them to understand, appreciate and participate in the public worship of the church.

I know of no church-school principal who plans this aspect of the curriculum and life of her school more wisely than does Miss Crandall, or who better succeeds in making those plans effective. This book, like the volume which preceded it, records the actual experience of a

leader of worship in a real school. If any be disposed to say that what is here suggested cannot be done, the answer is clear—it has been done.

Miss Crandall has a true conception of worship, moreover. She conceives worship aright, as intercourse with God. The theoretical basis of her programs is to be found in such books as Hocking's *The Meaning of God in Human Experience;* Pratt's *The Religious Consciousness;* Sperry's *Reality in Worship;* and the little book by Professor Tweedy and myself on *Training the Devotional Life.*

This book makes prayer central in worship, and seeks to help children really to experience the presence and disposition of God. Its social note rings true, but it avoids the error of conceiving worship as a mere emotionalizing of social ideals. It emancipates itself from the obsession of so many makers of Sunday School programs, that the responsive reading of Scripture is the primary element in any service of worship for children and young people. I do not remember to have seen a single responsive reading in either of these books—for which I am thankful.

The most distinctive features of Miss Cran-

dall's method are its correlation of a memory curriculum with a series of programs for the service of worship and its use of pictures as aids to appreciation of the material to be memorized, and as reinforcing stimuli to worship. We have long been memorizing so-called golden texts, chosen because of their relation to material for instruction. This book follows a better clue to the selection of materials for memorization. Why not memorize worship materials? Instead of single verses, scraps of Scripture without associative context, may not our children commit to memory those great passages that possess the highest devotional value? Instead of learning only the latest popular songs, why not learn the hymns that stand the test of time? And rather than be content to learn and repeat the Lord's Prayer only, or "Now I lay me down to sleep," why not know a dozen or even fifty brief, reverent forms of prayer?

This book is to be used with freedom and good sense. Some will want to follow it exactly; others should select and adapt from its materials. It may be used, not only in the Junior department of church schools, but for the worship of the whole school, if old and young worship together; not only by Sunday

schools, but by week-day and vacation schools; and not only by schools, but for family worship in the home.

The present book does not presuppose the material of the former volume, and may be used quite independently. Since pupils remain for three years in the Junior department, it is Miss Crandall's purpose to furnish a curriculum of worship that runs for three years. It is not intended, however, that the first-year pupils shall use the programs for the first year and the second-year pupils for the second year, and so on. The whole Junior department should worship together.

LUTHER A. WEIGLE
Yale University

CONTENTS

CHAPTER		PAGE
I	THE SERVICE OF WORSHIP	3
II	THE MEMORY CURRICULUM	16
	A MEMORY CURRICULUM FOR JUNIORS. VOLUME II	34
	1. OCTOBER	37
	FIRST SUNDAY—MEMORY: "WHEN MORNING GILDS THE SKIES"	39
	WORSHIP: GOD IS GOOD, AND WORTHY TO BE PRAISED	43
	SECOND SUNDAY—MEMORY: PSALM 145 (1–13)	47
	WORSHIP: SONGS OF PRAISE FROM GOD'S CHILDREN	51
	THIRD SUNDAY—MEMORY: "THE SPACIOUS FIRMAMENT ON HIGH"	54
	WORSHIP: PRAISE TO GOD IN NATURE	57
	FOURTH SUNDAY—MEMORY: PHILIPPIANS 4 (4–8)	60
	WORSHIP: ALL NATIONS SHALL PRAISE OUR GOD (MISSIONARY SUNDAY)	63
	2. NOVEMBER	67
	FIRST SUNDAY—MEMORY: "NOW THANK WE ALL OUR GOD"	69

CHAPTER PAGE

Worship: Thanking God for Home, Friends, and Love 72

Second Sunday—Memory: Psalm 107 (1–9) 77

Worship: Thanking God for a Country at Peace (Armistice Sunday) . 82

Third Sunday—Memory: "We Plough the Fields and Scatter" . . . 87

Worship: Thanking God for World Friendships (Missionary Sunday) . 93

Fourth Sunday—Memory: Psalm 95 (1–7[a]) 97

Worship: Thanking God for His Goodness to Us (Thanksgiving) . 101

3. December 107

First Sunday—Memory: "It Came upon the Midnight Clear" 109

Worship: The Star and the Wise Men 112

Second Sunday—Memory: Luke 1 (68–79) 116

Worship: The Shepherds and the Angels 120

Third Sunday—Memory: "I Heard the Bells on Christmas Day" . . . 125

Worship: The Mother and Child (Christmas Sunday) 128

Fourth Sunday—Memory: Luke 2 (8–14) 132

Worship: The World-Wide Message of Christmas (Missionary Sunday) 136

CHAPTER PAGE

4. JANUARY 141

FIRST SUNDAY—MEMORY: "DARE TO BE BRAVE, DARE TO BE TRUE" . . . 143
WORSHIP: LOYALTY TO JESUS CHRIST . 146

SECOND SUNDAY—MEMORY: I CORINTHIANS 16 (13–14) 150
WORSHIP: LOYALTY TO OUR CHURCH SCHOOL 154

THIRD SUNDAY—MEMORY: "STAND UP, STAND UP FOR JESUS" 158
WORSHIP: LOYALTY TO OUR FRIENDS AND COMPANIONS 163

FOURTH SUNDAY—MEMORY: II TIMOTHY 3 (14–17) 167
WORSHIP: LOYALTY TO CHRIST'S COMMISSION (MISSIONARY SUNDAY) . . 171

5. FEBRUARY 177

FIRST SUNDAY—MEMORY: "GOD OF OUR FATHERS, WHOSE ALMIGHTY HAND" 179
WORSHIP: PATRIOTISM MEANS LOYALTY 183

SECOND SUNDAY—MEMORY: DEUTERONOMY 6 (4–9) 188
WORSHIP: PATRIOTISM MEANS DEVOTION (LINCOLN'S BIRTHDAY) 192

THIRD SUNDAY—MEMORY: "O GOD, BENEATH THY GUIDING HAND" . . . 196
WORSHIP: PATRIOTISM MEANS SERVICE (WASHINGTON'S BIRTHDAY) . . . 200

FOURTH SUNDAY—MEMORY: PSALM 46 . 204
WORSHIP: PATRIOTISM MEANS CHRISTIAN BROTHERHOOD (MISSIONARY SUNDAY) 208

CHAPTER PAGE

6. MARCH 213

FIRST SUNDAY—MEMORY: "WHERE CROSS THE CROWDED WAYS OF LIFE" . . 215
WORSHIP: JESUS, OUR BEST FRIEND . 219

SECOND SUNDAY—MEMORY: MICAH 6 (6–8) 223
WORSHIP: FRIENDLINESS IN THE HOME 226

THIRD SUNDAY—MEMORY: "JESUS SHALL REIGN WHERE'ER THE SUN" . . . 230
WORSHIP: FRIENDLINESS IN OUR DAILY CONTACTS 234

FOURTH SUNDAY—MEMORY: MARK 10 (42–45) 237
WORSHIP: FRIENDLINESS TOWARD THOSE IN OTHER LANDS (MISSIONARY SUNDAY) 240

7. APRIL 245

FIRST SUNDAY—MEMORY: "ALL GLORY, LAUD, AND HONOR" 247
WORSHIP: THE AWAKENING OF NATURE 251

SECOND SUNDAY—MEMORY: JOHN 11 (25–26) 254
WORSHIP: THE SONGS OF CHILDREN (PALM SUNDAY) 258

THIRD SUNDAY—MEMORY: "COME, THOU ALMIGHTY KING" 263
WORSHIP: THE EASTERN STORY (EASTER) 267

FOURTH SUNDAY—MEMORY: REVELATION 3 (20–21) 271
WORSHIP: SPREADING THE EASTER MESSAGE (MISSIONARY SUNDAY) . . . 274

CHAPTER PAGE

8. MAY 277

FIRST SUNDAY—MEMORY: "O GOD, OUR HELP IN AGES PAST" 279
WORSHIP: GOD, OUR HELPER . . . 282

SECOND SUNDAY—MEMORY: PSALM 119 (9–16) 286
WORSHIP: HELPING MOTHER (MOTHER'S DAY) 289

THIRD SUNDAY—MEMORY: "O MASTER WORKMAN OF THE RACE" 293
WORSHIP: HELPING EACH OTHER . . 297

FOURTH SUNDAY—MEMORY: MATTHEW 5 (43–48) 300
WORSHIP: HELPING THE WORLD'S NEEDY ONES (MISSIONARY SUNDAY) . . . 304

9. JUNE 309

FIRST SUNDAY—MEMORY: "THIS IS MY FATHER'S WORLD" 311
WORSHIP: GOD, THE CREATOR OF BEAUTIFUL THINGS 315

SECOND SUNDAY—MEMORY: MATTHEW 6 (25–30) 319
WORSHIP: THE BEAUTY OF CHILDHOOD (CHILDREN'S DAY) 323

THIRD SUNDAY—MEMORY: "GOD OF THE EARTH, THE SKY, THE SEA" . . . 326
WORSHIP: THE BEAUTY OF NATURE . 329

FOURTH SUNDAY—MEMORY: JOHN 15 (1–10) 333
WORSHIP: THE BEAUTY OF SUMMERTIME (CLOSING SUNDAY) 337

CHAPTER PAGE

APPENDIX 341

GENERAL SERVICES 343

PREPARATION FOR WORSHIP

THE SERVICE OF WORSHIP

MEMORIAL DAY 354

PREPARATION FOR WORSHIP 354

THE SERVICE OF WORSHIP 355

ACKNOWLEDGMENT DAY 358

PREPARATION FOR WORSHIP 358

THE SERVICE OF WORSHIP 359

A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL

A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL

THE SERVICE OF WORSHIP

"WORSHIP is a personal approach to God."[1] It is contact and communion with Him. Through the intimacy of its relationship, it produces and develops in the individual that love and devotion that is at the bottom of all true service. One cannot love God unless one knows God, and one cannot know God and experience His presence except by meeting Him in worship. It is therefore imperative that in our program of religious education we make abundant provision for such worship as is suited to the needs of the children in their various stages of development.

Had any one of our Sunday-school leaders in the past been asked the question, "What is the aim and purpose of the Sunday-school?"

[1] L. A. Weigle in "Training the Devotional Life," Weigle-Tweedy.

he doubtless would have answered, "To make the boys and girls Christian." Yet the Sunday-school has failed to provide any training whatsoever that could possibly bring them into that intimate knowledge of God that the term "Christian" implies. The "opening exercises" that have been used could never have inspired reverent and holy thoughts in the minds of the children or made them feel God's presence.

We all wish that the child might learn to know his Heavenly Father best in his own home and meet Him there in the family worship circle, but this is the exception rather than the rule in present-day family life. Family worship is almost a thing of the past. Neither can we hope for a place for worship in the public school program of to-day. It may be therefore that the child will get his only opportunity for communion with God in the Church school. For this reason its leaders should give their most careful attention to the planning of a program that will provide for the child a real experience of worship, for worship properly controlled and rightfully conducted is an experience. By the careful selection of the elements that go into the program, the experience will

develop from an attitude of reverence, love, loyalty, faith, or whatever the theme chosen to make the approach to God may be, into an actual realization of His presence. What more natural thing then should occur than a desire to get into closer communion with Him by means of prayer, which in every case should be the central element of the worship service? What we have sought to do has been accomplished; the group has felt the presence of God and is experiencing that intimate fellowship with Him that will be the impelling force in their lives.

Church schools are making steady progress in the improvement of their instructional and service programs, but in many instances are not realizing an equal development in the training of their pupils in worship. This training should include both instruction and drill in the elements of worship and actual participation with other members of the group in a brief, carefully planned service of worship, at some time during the session of the Church school.

The program, which is in many places still referred to as the "opening exercises," a name which suggests in itself anything but worship,

is too often largely a performance of the superintendent from the ringing of his bell to get attention to leading in responsive service, offering prayer, making announcements, and then adding a few remarks for good measure. The group, brought together for worship, are restless and inattentive. Some talk to their neighbors or look around for something else to do, which they can usually find, if it is not provided for them. Fifteen or twenty minutes of valuable time are absolutely wasted. No plan, no aim, no order, and above all no opportunity for general participation. An atmosphere of dullness, shiftlessness, and disorder prevails.

If these same fifteen or twenty minutes are used for a carefully thought-out and well-planned program of worship, built around a theme of vital significance to the growing boys and girls, by means of hymns, responses, Scripture readings, and prayers which are understood and appreciated by them, the whole atmosphere changes into one of reverence, thoughtfulness, and worship. It is important for the creating of the right atmosphere that a time should be definitely marked off for the worship service. It is not a time for instruction of any kind, not even in the elements which

go into the program. It must be a period of absolute quiet, free from all outside distractions such as the moving about of secretaries, or pupils and teachers coming in late—a time when the attention is centered upon God.

That the custom in the past has been, and in most schools to-day is, to make the worship service, or that which comes nearest to it, the first period of the day, is no reason why we should continue this practice if we find another time better. This, of course, should be determined by the needs of the particular school, but it would seem that in nearly every instance the period just preceding the teaching of the Bible lesson would prove the ideal time for worship. There is not the distraction of late comers breaking in upon its quiet, and it is the best possible preparation for the work of the class-room which directly follows.

Suppose that we have decided to use the second period for the purpose of worship, what use shall be made of the first period and how shall we open the school? The school may be opened with a rallying hymn, a Scripture passage from memory, and a brief prayer by the leader in order to bring the members of the group into the spirit of the day. Then may

come the drill in memory work, which is a part of the Junior program, and all phases of the corporate life of the school which do not properly belong to the worship. Just at its close it is well to ask the pupils to find the places of the hymns and Scripture passage so that this distraction may be eliminated from the worship service. These should be posted on a hymn-board if a printed order of service is not used.

It is also important that some time should be given to preparation for the worship which follows. Every service of worship should have a central theme around which it is built. Even though the service is so well planned that the theme stands out clearly by means of the music, prayer, and Scripture passage, it is well where children are concerned to prepare the way for the theme more concretely. This may be done through a story or talk by the leader which brings out the idea so clearly that the children can readily grasp it. Because of this preparation they will enjoy the service of worship more and be the more ready to participate in it. For this purpose, the writer has found the use of pictures most effective, for the right kind of pictures will help to create an atmosphere of worship. They suggest attitudes, and it is

often possible to find just the picture that expresses the desired attitude and that will create the right atmosphere for the theme of the service. For example, if the theme of the worship is "Reverence," is it not clearly brought out in the picture of "The Angelus" in the reverent and worshipful attitude of the two peasants, who have immediately laid aside their work at the ringing of the bell and are in an attitude of prayer? Or it may be a joyful Christmas theme when Blashfield's "Christmas Chimes" will fairly ring out the message of glad tidings, for even the birds in the picture suggest the happiness of the occasion.

Sometimes only a few words about the picture are necessary, since it speaks so well for itself, but often something about the artist and his reasons for painting it are interesting to the children and are helpful in making the theme clear. The picture should occupy a central place on the leader's desk and should be large enough to be seen by all. It should remain there throughout the worship service as the concrete expression of the central theme.

Some leaders make the story or talk a part of their worship service. When there is a preliminary period, it is much better to let this

preparation for worship come at its close, or it may simply precede the worship service. This is not a part of worship, for the personality of the leader is bound to be in the foreground at this point and is something of a distraction. The worship service should be entirely free from everything but the children's own worship. The leader's part is to worship with them.

The worship programs should be made out as far in advance as possible. If the school closes during the summer, that is a good time to plan the programs for the coming year, in most schools from October to June. The themes at least should be chosen for the whole year. Consideration should be given to the church calendar with its outstanding days, the great national holidays, and a missionary service in each month. The program in every case should be simple and brief, following an order to which the pupils are accustomed.

In planning a program we must always keep in mind that our aim is to bring the members of the group into a realization of the presence of God and a sense of being in touch with Him. To accomplish this we must carefully consider each element in the program. First is the in-

strumental prelude. This must not be left to the chance selection of a careless pianist. Some composition should be chosen to set the tone of the hour. It must bring the group from the more or less informal period of instruction and drill into a reverent and worshipful attitude. Next may come the call to worship with a response suggesting the purpose of the hour. It is God upon whom attention is fixed in worship; so early in our program we must make His presence felt. This is best done by a Scripture passage which is devotional in character, followed by a hymn or a response. The central element of the worship service is the prayer. Prayers for children even of Junior age should be brief. They should be social in content and filial in spirit. They should be dignified and clothed in beautiful language.

The prayer should be in unison. We are assuming that every teacher will open the class session with prayer suited to the needs of the particular group or that there will be a class prayer. It is difficult for a departmental superintendent to offer a prayer from the platform that will meet the needs of the large group before him. If, as is so often the case, it has

not been carefully prepared beforehand, it is likely to wander away out of the child's experience and take on figurative and theological language understandable only to adults. In a Church school before a group made up largely of Juniors, a superintendent opened his prayer in this way: "We thank Thee that the feeble thread of our existence has been strengthened to see another Sabbath." The children, not being particularly concerned about the feeble thread of their existence, did not even bow their heads but talked and were otherwise disorderly during the entire prayer. How much better would have been a unison prayer in which all could have participated!

The offering should be made a part of the worship service. It should be preceded by an appropriate Scripture sentence and received with a response. This will enhance its worship side in the minds of the group. The theme of the prelude may be continued during the offertory.

The Scripture readings should be devotional. They may be passages that are themselves prayers or psalms or those that are most directly God's word to men through Jesus, the prophets, or the apostles. The Scripture pas-

sage should be repeated from memory or read in unison, as responsive readings are of little value for purposes of worship. The mechanics of the responsive reading are distracting and break up the continuity of the passage.

The selection of the hymns is important. If wisely chosen, they will constitute one of the most powerful agencies we have in promoting real worship. On the other hand, if sentimental, trashy hymns with popular dance tunes creep into our worship services, the atmosphere of worship is lost and the tone of the service drops to the level of the hymns. The leader should know what good hymns are, both as to words and music, and use none but the best in the children's worship. One way to obviate the danger of using poor hymns is to see to it that only good hymnals are in use in the Church school.

With the outline of the year's program before him, that is, a general theme for each month and the different phases of it to be expressed each Sunday; with his memory curriculum in mind; with his Bible, hymnal, collection of prayers, responses, and other bits of ritual he has gathered, before him, the leader must fit his materials to the themes with the

idea of unity always in mind. Every element in the program must add something to the general theme and be a means of helping to produce the desired attitude in the group.

The leader should seek the coöperation of the teachers in determining the effect of the services upon the pupils. It is necessary to test the materials used to see if they are fitted to the age of the group. The worship service should help to produce in the child the habit of worship, a desire to attend regularly the worship services of the Church, an expectation to seek membership in it when the time comes, and, above all, a consecration to a life of service for Christ and His kingdom.

With these principles in mind, the programs which follow have been prepared and successfully used with a group of Junior children. Each Sunday typewritten or mimeographed copies of the service have been provided for the children and distributed at the beginning of the session. They are placed in the front of the hymnals until the time for their use at the worship service. Another way of using the services is to have them mimeographed on loose-leaf note-paper and placed each Sunday in covers made for the purpose by the children.

At the close of the drill period the pupils are asked to find the places of the hymns and Scripture passage. The hymns used in the programs are from the "Hymnal for American Youth," by H. Augustine Smith, but most of them may be found in any good Sunday-school hymnal.

When the places have been found, preparation for worship made, and the superintendent seated, the pianist, without announcement, starts the prelude, and the service moves along in a quiet and orderly manner; the only words spoken by the superintendent are "Let us pray" before the unison prayer. There is no bell-ringing and no urging to more hearty participation in any part of the service. This is not necessary in a well-arranged service of worship with an underlying aim. A real service of worship always appeals to the children.

THE MEMORY CURRICULUM

WE have come to recognize the need of the service of worship in our program of religious education, if it is to bring the child into a complete and satisfactory relationship with his Heavenly Father. It now becomes necessary to make that service effective to accomplish this end. The mere participation in such a service, however good and carefully planned in itself, may still make very little change in the life of the child or fail to get from him the desired response, if some preparation has not cleared the way. This need is quite apparent in the case of Junior children.

As a part of this preparation a correlated memory curriculum is essential. This fact affords us the first reason for graded memory work as a definite part of our Church school curriculum. The children's worship will be more real if they understand the words they say and if they do not have their attention constantly turned from the object of their worship to the peculiar sound of unfamiliar words and

phrases as they read and sing together. Then, as these memory hymns, passages of Scripture, or other materials appear again and again in their worship services, they will constantly grow more dear to the children until they have become a part of their very lives. Thus, the children will have them for help and inspiration as long as they live. This is another reason for the memory curriculum in the Church school program. It will be a means toward the enrichment of spiritual life by the possession in memory of the great hymns of the Christian Church and of a knowledge of how they came to be written, as well as of the Bible passages that were truly inspired and so are able to inspire others.

The memory curriculum also helps the child to find himself in the adult worship service. This in itself provides a sufficient reason for giving it an important place in our program. What to do with Junior children at the time of the Church service has always been a problem. There seemed to be nothing in the service that appealed to or interested them, and they were restless, discontented, and often troublesome.

For this reason, they have in some cases been excused with the Primary Department after

the children's story or sermon to go home, or often to play about the streets, while their parents remained in church. In the case of the larger and better equipped schools they have been allowed to engage in hand-work during the hour.

In this connection also grew up the idea of the Junior Church, which in many ways has not proved satisfactory because of the lack of proper facilities for worship and the right sort of leadership. It is likely, too, to be regarded by the children as something apart from worship and so does not bring them naturally into its participation in the adult service, thus defeating its own purpose.

The time to begin to prepare the Junior for Church membership is from his entrance into the Junior Department. He should be taught to feel that the privilege of remaining at Church with his parents is a part of the new dignity he has attained upon his graduation from the Primary Department.

As a member of the Beginners' and Primary Departments he has been brought into the Church service in the hope that the religious atmosphere and the association with his elders in worship would leave upon his mind some

definite impression. The Junior child should get more than impressions from the Church service. He should be able to enter into its meaning and participate in the worship. For him to do this the service must in a sense be adapted to him, but even more important than this is the fact that he must be trained to worship. He must know what worship means and what it has meant to Christians throughout all the history of the Church. Its symbols should be familiar to him.

It is through the memory curriculum of the Church school that the Junior children may be trained to feel at home in the Church worship service, for as only the great hymns and most devotional passages of the Bible will be worthy a place in such a curriculum, they will constantly be appearing in the service without direct intention, and the Junior child will recognize something as his own. However, more should be expected of the service in its relation to the Junior than his chance familiarity with a few of its elements of worship. The minister should have the Church school curriculum before him as he plans his service and make a definite place for some of the hymns or Scripture passages that it contains. As the

memory curriculum should aim at variety to meet all the needs of human life and should contain some selections for the different seasons of the year and the great Christian festivals, he should find plenty of material to be in perfect harmony with any theme he might choose.

The children will participate heartily in the singing of any familiar hymn, or read a responsive service where Psalms that they have memorized occur, or listen to the reading of the Christmas story, the visit of the wise men, the Easter story, the parables of Jesus, and any other portions of the Bible, if they have grown to love them as they have been associated with their own worship and made real to them by the use of the many beautiful pictures that may be used for this purpose.

While many Church schools have raised the level of their worship services, this other side, that of training and drill in the elements of worship, has been largely neglected and a real opportunity lost to develop the children spiritually. On their part, they will take keen delight in the memory work, provided its presentation is made in such a way as to arouse their appreciation and interest.

We have used various methods in getting

memory work done, as home work with the coöperation of the parents, as supplementary to the graded lesson, and as a class project in the correlated lesson period. More may be accomplished through the latter method, but it does not make for a unified curriculum that may be used in connection with the worship service of the whole department. This instruction should be departmental and is of sufficient importance to have the main portion of an entire period devoted to it. This in most cases will necessitate the lengthening of the Church school session.

With a session of an hour and twenty minutes, the time may satisfactorily be divided in this way: twenty-five minutes for drill in memory work and preparation for worship, fifteen minutes for the worship service, twenty minutes for the graded lesson, and twenty minutes for correlated work. It is hardly possible to cover an adequate memory curriculum with less than twenty-five minutes to spend upon it each Sunday, unless some week-day work is done.

This period should be as definitely planned as the worship service and requires as thorough preparation on the part of the superintendent

of the department as the teaching of the lesson does upon the teacher. It may open with a hymn, the repetition of a memory passage, and brief prayer by the leader bringing the children in touch with the Heavenly Father and asking His blessing upon the work of the day, but it should only be a few sentences. It is well to have the opening hymn and Scripture passage something that has been previously memorized by the children. This, together with the use made of memory materials in the worship services, makes them a permanent possession rather than something that is forgotten as soon as committed.

The memory drill itself will consist of a review of work already in process of memorization and the presentation and appreciation of new material. The method of presentation is of utmost importance. A great deal depends upon the children's first impression of a hymn or Bible passage, if they are fully to appreciate it and value it as something worthy of possession. This makes imperative the necessity for including in our memory curriculum only the best that hymnody has to offer, the finest devotional passages of the Bible, and ritual that has found its place in worship because of

its dignity and beauty and for the meaning it has had to many generations of worshipers.

Some children respond immediately to the beauty of a new hymn or Psalm, while others have to be guided into an appreciation of it. First, the leader herself must be enthusiastic about the material to be taught. She must understand it thoroughly both as to its history and as a piece of literature. She must know the purpose of the author and as far as possible the conditions under which it was written. She should be sure of the message it was meant to convey and thoroughly care for it herself if she hopes to make the children care for it. She should know a great deal more herself than she ever expects to teach the children. It is only from her wide knowledge of the subject that she can hope to bring out the vital truths in a clear and compelling way.

This must be the teacher's preparation. She must then try to awaken in the children an anticipatory interest in what she is about to present. If it is a hymn, its story may be told; if a piece of ritual, how it grew into the usage of the Church. Sometimes the length of time it has been in use will be impressive and inspire reverence for it. If it is a Scrip-

ture passage, she can explain its place in the development of the religious life of the race: is it the voice of a prophet of God revealing His ways to men; is it a hymn of praise or thanksgiving from a devoted people, or the gracious teaching or example left to us by the greatest of all teachers?

While the material memorized should be graded so that a large part of it will be within the scope of the child's understanding, it is not possible nor altogether desirable to refrain from using everything that is outside the child's immediate comprehension, for this would cut him off from much fine material with which he could store his mind at a time when he is willing and eager to do this work, but with anything of this character we must prepare his way by explaining and interpreting difficult words, unusual phrases, and obscure references. All such obstacles should be cleared up before the piece of memory material is presented. When it comes to presentation, it should be given as a whole and not in pieces. The teacher should read the passage through just as well as she possibly can, making her own interest and enjoyment in it felt by the children, for enthusiasm is often contagious. This

does not mean that it is to be read with effort at dramatic effect. The personality of the teacher should never get in the way of the material that is read.

The teacher should then question the children concerning what they have heard. If this has been her practice on previous occasions, this expectation of questioning will be an aid in holding their attention throughout the reading. She may ask what they like best about it; if any beautiful words or phrases remain in their memory from the reading. This is what Hayward in his book, "The Lesson in Appreciation," calls the "Æsthetic Discussion," whereas the next step is "Intellectual Discussion." Here the teacher must begin her exposition of the passage or hymn as a whole. The aim is to make the main points stand out clearly, and for this purpose the writer has found the use of pictures the greatest aid.

This use of pictures is to illustrate and interpret the material and make the theme live for the children. It will also beget associations which will aid in the recall when that time comes. For this purpose as many pictures may be used as are necessary to make clear the meaning of the entire piece of material. The

effect will be that of the illustrated hymn now so frequently thrown upon the screen. Pictures used in this connection should be subordinate to the specific purpose of the hour, which is memorization. Art in religious education is a means and not an end. There are times, however, when we will use pictures in our program of religious education, where the attention will focus on the thought of the picture, and it will bring its own message. This will be true in the case of pictures used as an aid to worship, but here the attention must be on the message of the hymn, poem, or Bible passage with the picture only as an aid in making it more concrete. "Very high if not the highest among the services rendered by pictures is their use in illustrating the world's greatest classics in literature, and here first of all we must place the Bible." [1]

All the time taken in this manner is not lost, for the process of memorization has already begun unconsciously, and the drudgery of actual drill has been reduced to a minimum. The passage will not need to be read or repeated nearly

[1] G. Stanley Hall, "The Ministry of Pictures," article in the "Perry Magazine" for March, 1900.

so many times as if this process of clearing the understanding had not taken place.

McMurry in "How to Study" quotes this passage from Ratzel's "History of Mankind": "The most important part of every Mussulman's training is to learn the Koran, by which must be understood learning it by heart, for it would be wrong to wish to understand the Koran till one knew it by heart." He then adds, "We hold no conscientious scruples against understanding statements before attempting to memorize them; but one might think that we did, for our practice in memorizing Scripture generally corresponds to that of the Mussulman in learning the Koran."

While we should attempt to get rid of as much mechanical memorization as possible, there still remains much to be done in the way of repetition and recall. This in spite of various methods is still more or less mechanical, but some drill is unavoidable.

A large factor in making the work of memorization easier lies in the organization of the material. Get in mind the main idea; then the leading divisions, subdivisions, and sentences. Learn by wholes, instead of sentence by sen-

tence and verse by verse. Have the children read the piece over in various ways; have the boys read it while the girls follow; then reverse the order. If it is a Psalm, they may read it responsively in the same manner. Do not try the recall too soon. At first allow the children to keep their books open and to look on when they need to. When they first close their books, have them repeat with the leader, who must be sure of the passage or else keep her book open. For the sake of the example, the leader should have in memory as much of the selection she is teaching as is possible. Then a class or individual children may be asked if they would like to try it. Always commend individual effort. Repeat the selection or sing the hymn together before it is left for the day, allowing the children the privilege of glancing at their books when necessary. They will not take advantage of this privilege, for they will be glad to show you that they know the selection without their books, and it will prevent weak spots in the repetition.

Do not spend too long on any one selection at a time. It is always well to be working on a hymn, Scripture passage, and one or more responses simultaneously. There must be vari-

ety, or the children will grow tired and lose interest.

It has been said many times that material should be memorized in the way it is to be used; that in the case of a hymn, it should be memorized by singing. This statement should be modified to allow for the times that one may want to think of the words of a hymn or repeat them without singing. As the child grows older, he will find the words of the hymns of great help and inspiration to him many times when he will not be able to sing them or may not wish to sing. Many adults do not sing at all. If the words of the hymn have been memorized only in connection with the music, one becomes so dependent upon the melody as to find it almost impossible of recall without the music. A hymn should be studied and memorized like any other poem. It is not sufficient to learn it merely by singing it. The study and story of its music also should not be neglected. Some knowledge of the writer of the music and recognition of its suitability to the poem are always appropriate and help to an appreciation of the whole.

In planning the memory curriculum for a Junior Department it first becomes necessary

to take an inventory of what the children already know in this line. This will depend upon their training at home and in the Primary Department and upon what they have learned in the public school. About all that can be counted upon as already belonging to the children as a basis for the curriculum is the Lord's Prayer and the Twenty-third Psalm. These are pretty generally known. Some children may know from memory other Psalms or children's hymns, but it is safe to assume for our purpose that the children's repertory will consist merely of this one prayer and one Psalm. It is therefore apparent that we have a large field on which to draw for our first year's work. What goes into the curriculum depends somewhat upon the needs and tastes of the particular children, but there is a large body of material that is adaptable to all and should be included. Only the best hymns of the Church both as to words and music and the finest of the devotional passages of Scripture are worthy of a place and of the time devoted to them. The Psalms, the Gospels, or the prophets are the most likely portions of Scripture from which to draw the larger part of our devotional material.

There should be responses to aid in enriching the children's worship services, and other forms from the ritual of the Church that they are likely to meet with in their own denominational worship. It may include the Creed, the Doxology, the Ten Commandments, Offertory Sentences, Benedictions and the Gloria. "One argument for teaching them many things unintelligible to them now but useful later, is that they can learn them so easily. That is the ground on which much verbatim memorizing of literature and Scripture that they could not hope soon to appreciate has been required of them." [2] We must not starve them, however, for the things that they can appreciate, by simply storing their minds for the future. This will discourage them. Therefore, the larger part of the memory work will be graded to suit the children's immediate needs. Miss Baldwin says: "In deciding which hymns to give to Junior children for memorization, only those should be chosen in which the truth is expressed as a story or through word pictures. To phrase it negatively, a hymn that cannot be illustrated is not suited to children, because

[2] McMurry, "How to Study."

they cannot grasp truth unless it is presented in concrete form." [3]

This may be said of all the material given to children to memorize. If it lends itself readily to illustration and is worthy both from a literary and devotional point of view, it may safely be included in the Junior memory curriculum. This curriculum should be varied and should include Thanksgiving, Christmas, Easter, patriotic, and missionary material. Each should be studied at its appropriate season. It is never hard to get children to learn Christmas carols a month or so in advance when they are filled with the spirit of Christmas. The same is true with the other seasons as they come along. Always have the memory work suited to the time of year, and it will meet with an enthusiastic response.

The memory curriculum and services of worship which follow have been prepared for use in the first two periods of the Junior Church school, as previously described in this chapter. Together they form a complete program of training in worship for one year. Each may, however, be used independently of the

[3] Josephine L. Baldwin, "Hymns Every Child Should Know," article in "Church School Magazine," September, 1911.

other. Where it is not possible to have a separate period devoted to the work of memorization, this may be done as a class-room project and the memory curriculum used without the opening hymn, Scripture reading, and prayer. The services of worship may also be used independently and with any Junior program.

A MEMORY CURRICULUM FOR JUNIORS

Hymns	*Page*
"When Morning Gilds the Skies." . .	39
"The Spacious Firmament on High." .	54
"Now Thank We All Our God." . .	69
"We Plough the Fields and Scatter." .	87
"It Came Upon the Midnight Clear." .	109
"I Heard the Bells on Christmas Day."	125
"Dare to be Brave, Dare to be True." .	143
"Stand up, Stand up, for Jesus." . .	158
"God of Our Fathers, Whose Almighty Hand."	179
"O God, Beneath Thy Guiding Hand." .	196
"Where Cross the Crowded Ways of Life."	215
"Jesus Shall Reign, Where'er the Sun."	230
"All Glory, Laud, and Honor." . . .	247
"Come, Thou Almighty King." . . .	263
"O God, Our Help in Ages Past." . .	279
"O Master-Workman of the Race." . .	293
"This is My Father's World." . . .	311
"God of the Earth, the Sky, the Sea." .	326

Scripture Passages *Page*

Psalm 145 (1–13): "I will extol thee my God O King." 47

Philippians 4 (4–8): "Rejoice in the Lord Always." 60

Psalm 107 (1–9): "O give thanks unto the Lord for he is good." . . . 77

Psalm 95 (1–7[a]): "O come, let us sing unto the Lord." 97

Luke 1 (68–79): "Blessed be the Lord God of Israel." 116

Luke 2 (8–14): The Angels' Song . . 132

1 Corinthians 16 (13–14): "Watch ye, stand fast in the faith." 150

11 Timothy 3 (14–17): "Abide thou in the things which thou hast learned." . 167

Deuteronomy 6 (4–9): "Hear, O Israel." 188

Psalm 46: "God is our refuge and strength." 204

Micah 6 (6–8): "Wherewith shall I come before the Lord?" 221

Mark 10 (42–45): "Not to be ministered unto, but to minister." . . 237

John 11 (25–26): "I am the resurrection and the life." 254

Revelation 3 (20–21): "Behold, I stand at the door and knock." 271
Psalm 119 (9–16): "Wherewith shall a young man cleanse his way?" . . 286
Matthew 5 (43–48): "Ye therefore shall be perfect, as your Heavenly Father is perfect." 300
Matthew 6 (25–30): "Consider the lilies of the field, how they grow." . 319
John 15 (1–10): "I am the vine; ye are the branches." 333

October

THE MEMORY CURRICULUM

First Sunday: Hymn, "When Morning Gilds the Skies."

Second Sunday: Scripture, Psalm 145 (1–13) "I will extol thee, my God, O King."

Third Sunday: Hymn, "The Spacious Firmament on High."

Fourth Sunday: Scripture, Philippians 4 (4–8) "Rejoice in the Lord always."

THE SERVICE OF WORSHIP

Theme for the Month: Praise

First Sunday: God is Good, and Worthy to be Praised.

Second Sunday: Songs of Praise from God's Children.

Third Sunday: Praise to God in Nature.

Fourth Sunday: All Nations Shall Praise Our God.

The Memory Curriculum

HYMN: "When Morning Gilds the Skies."

SCRIPTURE: Psalm 121.

LEADER'S PRAYER.

MEMORY WORK: HYMN: "When Morning Gilds the Skies."

Sometimes we are awakened in the morning by the singing of birds outside our windows. If the morning is a beautiful one, we feel like singing too.

(*Show picture: "Song of the Lark," Breton.*)

What is the girl in the picture doing? (She is singing.) What has caused her to look up? (She hears the singing of a bird.) The bird that she hears is a lark. It is early in the morning. The girl is on her way to work in the field. She is happy because of the beauty of the day. Her song must have been a song of praise to God for it and for all of His goodness. The lark is happy too and sings its song of praise while the girl listens.

We have many hymns of praise. One of the most joyful of all is the one that we have just sung, "When Morning Gilds the Skies." It is an old German hymn and was translated for us by Edward Caswall, an English clergyman, who later in life became a Catholic priest in the church at Birmingham founded by Cardinal Newman, the man who wrote our great hymn, "Lead, Kindly Light."

Edward Caswall was a deeply religious man and a devoted minister to his people. He spent a great deal of time caring for the poor and sick of his parish and especially loved the little children.

Besides the German hymn, he translated many from Latin. One of the most familiar is:

"Jesus, the very thought of Thee
With sweetness fills the breast."

The hymn "When Morning Gilds the Skies," which we are going to learn to-day, is a great favorite in St. Paul's Cathedral, London, where it is printed on separate sheets of paper and distributed among the people.

The entire hymn consists of eight verses. We will learn only the five that are in our hymnbooks. It is very easy to learn, as the words "May Jesus Christ be praised" occur over and

over again. Let us open our books to the hymn.

Whose praise is sung in the hymn? (That of Jesus Christ.)

What is the refrain after each two lines? (May Jesus Christ be praised.)

When does the hymn say that we should praise Jesus? (In the morning when we wake; at work and prayer; on Sunday when the church-bell rings; in the darkness of the night.)

Where is the praise of Jesus sung? (In Heaven, earth, sea, and sky.)

It is to be our song and the song to be sung through all the ages.

(*All the words of the hymn will be familiar to the children, with the possible exception of the word "canticle." This should be explained as simply another term for "song." Drill on the hymn. Call attention to the thought for each expression of praise; then allow the children to sing the hymn. Have one group sing the verses and another respond with the refrain, "May Jesus Christ be praised." Reverse the order and then repeat with all singing the whole hymn together, using books if necessary.*)

Memory Version:

When morning gilds the skies,
My heart awaking cries,

May Jesus Christ be praised.
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised.

Whene'er the sweet church-bell,
Peals over hill and dell,
May Jesus Christ be praised.
O hark to what it sings,
As joyously it rings,
May Jesus Christ be praised.

The night becomes as day
When from the heart we say,
May Jesus Christ be praised.
The powers of darkness fear,
When this sweet chant they hear,
May Jesus Christ be praised.

In Heaven's eternal bliss
The loveliest strain is this,
May Jesus Christ be praised.
Let earth and sea and sky,
From depth to height reply,
May Jesus Christ be praised.

Be this, while life is mine,
My canticle divine,
May Jesus Christ be praised.

Be this the eternal song
Through all the ages long,
May Jesus Christ be praised.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: God is Good, and Worthy to be praised.

PICTURE: "A Psalm of David," Taylor.

Men have praised God for His goodness since the earliest days. In the book of Psalms are many hymns of praise. Some are very old. King David wrote psalms and sang them too, playing the accompaniment on his harp. Here we have a picture of David playing the harp and singing a hymn of praise to God. David was a great king, but he recognized God's goodness and praised Him for it. Let us praise Him in our service of worship to-day for His goodness to us.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.

For thy mercy is great among the Heavens:

and thy truth reacheth among the clouds.
Be thou exalted, O God, above the heavens:
and thy glory above all the earth.

RESPONSE:

Copyright by J. H. Vincent. Used by permission

HYMN: "With Gladness We Worship."

SCRIPTURE: Psalm 145, "I will extol thee, my God, O King."

PRAYER:

Father in Heaven, we praise Thee for Thy goodness, for Thou art both great and good and worthy to be praised. We thank Thee that we can come to Thee in prayer and that Thou art ever ready and willing to help us. We remember the many times that Thou hast helped and comforted us, and we praise Thee for Thy gracious mercy and tender love toward us.

We thank Thee for our Church School where we learn of Thee and talk with Thee. Help us to remember Thy love for us every day that we live and everywhere that we go, and make us in every way worthy of the great and abiding love which Thou hast for us. Amen.

PRAYER HYMN:

O God, within us and above,
Close to us in the Christ we love,
Through Him our only guide and way,
May Heavenly life be ours to-day. AMEN.

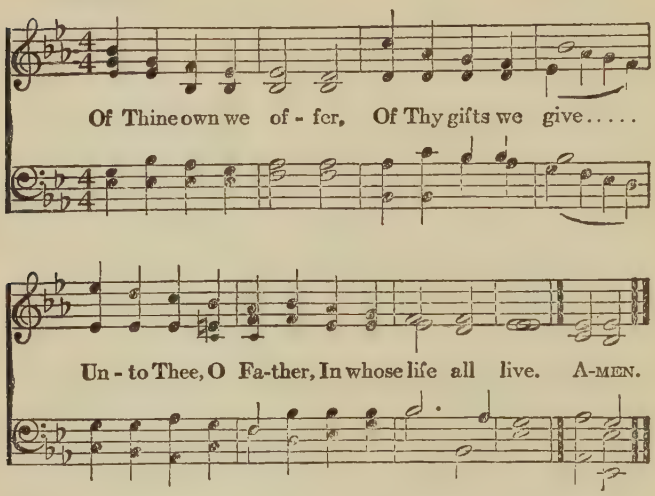
(Tune, "Canonbury.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Offertory—Music.

RESPONSE:



HYMN: "Holy, Holy, Holy, Lord God Almighty."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "When Morning Gilds the Skies."

SCRIPTURE: Psalm 23.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "When Morning Gilds the Skies."

Who wrote the hymn that we have just sung? Whose praise does it sing? (*Review the work of last Sunday and drill on the hymn.*)

New Work: Scripture, Psalm 145 (1–13), "I will extol thee, my God, O King."

Our Bible contains many kinds of literature. It has letters, history, proverbs, laws, sermons, and poetry. Among its poetry is a book of hymns. We call them psalms. The Hebrews called them "Praises." This is a very appropriate name, for most of them are hymns of praise. The Hebrews recognized Jehovah, their God, as the giver of all good things. When any great happiness came to them they praised Jehovah. It was thus that many of the psalms came to be written. When they

returned from their long exile, they were eager to sing again. They had been too sad to sing in Babylon. When the walls of Jerusalem were rebuilt under the direction of their great leader, Nehemiah, they wrote hymns to be sung at the dedication. They did the same at the dedication of the temple. We find these hymns of praise in our Book of Psalms. One group, consisting of the last five in the book and beginning with the 145th, is especially full of praise to God for His goodness. It is believed that these are the psalms composed for the dedication of the walls of Jerusalem. We shall learn the 145th psalm to-day. It begins "I will extol thee, my God, O King," and means I will give unto God, the great King, my very highest praise. The word "extol" means to give high praise.

Let us open our books to this psalm and read it together.

The psalm is addressed to God as the great King. All men are to praise Him for His goodness. Praise of His wonderful works is to be passed down from one generation to another, so that men of all times shall know of His greatness and His goodness and His constant love toward those who love and fear

Him. The theme of the whole psalm is expressed in the words, "Great is the Lord and greatly to be praised." We are going to learn the first thirteen verses.

(*Read again verses 1–13. Drill on these verses and repeat, using books if necessary.*)

MEMORY VERSION:

I will extol thee, my God, O King;
And I will praise thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.

Great is the Lord, and greatly to be praised;
And his greatness is unsearchable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.

Of the glorious majesty of thine honor
And of thy wondrous works will I meditate;
And men shall speak of the might of thy terrible acts;
And I will declare thy greatness.

They shall utter the memory of thy great goodness,
And shall sing of thy righteousness.
The Lord is gracious and merciful,
Slow to anger and of great loving-kindness.

The Lord is good to all;
And his tender mercies are over all his works.
All thy works shall give thanks unto thee, O Lord,
And thy saints shall bless thee.

They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glory of the majesty of his kingdom.

Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Songs of Praise from God's Children.

PICTURE: "Chorister Boys," Anderson.
"Foundling Girls," Anderson.

We always like to do the things that other people do. In Sunday-schools and churches all over the world to-day, boys and girls are singing praises to God. Let us remember as we worship this morning that we are a part of this mighty chorus and join as heartily in the singing of our songs of praise as the boys and girls in the pictures are doing.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O Come, let us sing unto the Lord;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.

RESPONSE:

Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye Heavenly host;
Praise Father, Son, and Holy Ghost.

AMEN.

HYMN: "We Praise Thee, O God, Our Redeemer, Creator."

SCRIPTURE: Psalm 100, "Make a joyful noise unto the Lord, all ye lands."

PRAYER:

Our Father in Heaven, we sing our songs of praise to Thee because we love Thee. We love Thee because Thou art our Father and we are Thy children. We praise Thee because we can come to Thee as children come to an earthly father and tell Thee all our troubles. Men have always praised Thee for Thy goodness and Thy Fatherly care, and many to-day are singing Thy praise through all the world. We are glad that we belong to this company of worshipers. Wilt Thou be with us as we worship this morning and with all those who lift their voices to Thee this day in songs of praise.

AMEN.

PRAYER HYMN:

For all Thy care we praise Thee,
O Father, God of might,

For golden hours of morning,
And quiet hours of night.

Thine is the arm that shields us
When danger threatens nigh,
And Thine the hand that yields us
Rich gifts of earth and sky. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so to them.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. AMEN.

(For music, see page 46.)

HYMN: "Come, Thou Almighty King."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "When Morning Gilds the Skies."

SCRIPTURE: Psalm 100.

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Psalm 145 (1–13), "I will extol thee, my God, O King."

What was the theme of the psalm that we learned last Sunday? (Great is the Lord, and greatly to be praised.) For what do we praise the Lord? (For His wondrous works and His goodness.)

(*Drill on psalm and repeat, allowing children to use books when they find it necessary.*)

New Work: Hymn. "The Spacious Firmament on High."

Joseph Addison was one of the greatest English writers of his time. He was born in 1672, and grew up to be a man of very fine character and high ideals. He helped to establish several papers in England, for which he wrote some very interesting essays. One of these

papers was called "The Spectator." In "The Spectator" there appeared from time to time some hymns written by Joseph Addison. There were five in all and they were the only hymns which Addison ever wrote. One of these, "The Spacious Firmament on High," was inspired by the 19th Psalm, and some of the words are very similar. Some of us know this psalm, but for those who do not, we will open our Bibles and read the first six verses together.

Now let us read the first two verses of the hymn, and notice how the same thought is expressed in words that rhyme. All of the heavens, the sky, the stars, and the sun proclaim that God made them. Day after day the glorious sun shows forth God's power to every land. At night-time the moon appears to tell the same story to the world, and the stars gather round to confirm the message.

(*Show picture: "When I Consider Thy Heavens," Taylor.*)

This picture, "When I Consider Thy Heavens," was painted by Mr. Taylor to illustrate another psalm, but it may well be chosen to illustrate this psalm and this hymn. While we are looking at it, our pianist will play for us the music to "The Spacious Firmament on

"High." It is a selection from Haydn's great oratorio "Creation." Oftentimes the hymn itself is called by that name.

(*Explain words "firmament," "ethereal," and "original." Fix in mind the principal thoughts of each verse; drill, and sing the two verses several times, the last time without books, if possible.*)

MEMORY VERSION:

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim:
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the list'ning earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Praise to God in Nature.

PICTURE: "I Will Lift up Mine Eyes unto the Hills," Taylor.

All nature is wonderful. It is hard to decide which of all God's works is greatest, the trees and flowers and growing things, the lakes and rivers and great oceans, or the hills and valleys and mountains.

Perhaps it is the mountains that make us think most often of our Creator. As we look up at them, they seem to reach to heaven itself, and we truly feel God's presence. All nature speaks to us of God's love. We are going to think about this in our worship to-day, for our theme is to be "Praise to God in Nature."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

Let the heavens be glad and let the earth rejoice;

Let the sea roar and the fullness thereof;

Let the field be joyful and all that is therein;
Then shall all the trees of the wood sing for joy before the Lord.

RESPONSE:

Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name, in earth and sky and sea;
Holy, holy, holy, merciful and mighty!
Perfect in power, in love, and purity.
AMEN.

HYMN: "Praise the Lord, Ye Heavens Adore Him."

SCRIPTURE: Psalm 148, "Praise ye the Lord from the heavens."

PRAYER:

O God, we thank Thee for everything:
For the sea and its waves, blue, green and gray and always wonderful;
For the beach and the breakers and the spray and the white foam on the rocks;
For the blue arch of heaven, for the clouds in the sky, white and gray and purple;
For the green of the grass, for the forests in their Spring beauty, for the wheat and corn and rye and barley.
For the brown earth turned up by the plough, for the sun by day, and the dews by night.

We thank Thee for all Thou hast made and that Thou hast called it good.

AMEN.

(From "The One Thousandth Psalm," Edward Everett Hale.)

PRAYER HYMN:

My God, I thank Thee, who hast made
The earth so bright,
So full of spendor and of joy,
Beauty and light.
So many glorious things are here,
Noble and right. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

Offertory—Music.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We, Thy people, bring Thee
Gifts that are Thine own. AMEN.

(For music, see page 46)

HYMN: "Let the Whole Creation Cry."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "The Spacious Firmament on High."

SCRIPTURE: Psalm 145 (1–13).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "The Spacious Firmament on high."

Who wrote the hymn that we have just sung? What inspired its writing? (Psalm 19.) What are its central thoughts? What is the hymn sometimes called? (Creation.) Where did it get this name? (From the tune which is a selection from Haydn's oratorio of that name.) (*Drill, and sing again without books.*)

New Work: Philippians 4 (4–8), "Rejoice in the Lord always."

Of the many letters that Paul wrote, that to the Philippians was one of the most interesting because of the story connected with it. He had many friends at Philippi, and the church there was the most beloved of all his churches.

When Paul was taken to Rome as a prisoner at the end of his life, his visits to his churches were over, but he could still write to them. In our New Testament we find several of the letters which he wrote while he was in Rome. He was allowed to live in his own hired house, and at first was very comfortable.

(*Show picture: "Traditional House of Paul."*)

After a time his money gave out, and then his condition changed. He was lonely and sad, and at times in actual hunger and want. His friends at Philippi heard of his need and sent Ephaphroditus to stay with him. At the same time they sent a large gift of money to purchase the things that he needed to make him comfortable. After arriving in Rome, Ephaphroditus was taken sick. Perhaps he was homesick, so far away from home.

(*Locate Philippi and Rome on map. Trace the journey between the two cities.*) At any rate, Paul sent him back home and sent with him the letter to the Philippians. In spite of his own misfortunes, his letter was filled with the spirit of rejoicing. Instead of complaining to his friends about his own hard lot, he counsels them to be joyful, to think only on the best

things in life, not to be anxious about anything, but to trust in God and prayer.

Let us open our Bibles to Paul's letter to the Philippians and read one of the most beautiful portions of it, Chapter 4, Verses 4–8.

What are the counsels that he gives to the Philippians in these verses?

(*Allow the children to read the answers in the words of the text, so that they will be fixed in their minds.*)

(1. "Rejoice in the Lord always.")

(2. "Let your forbearance be known unto all men.") (*Explain "forbearance."*)

(3. "In nothing be anxious.")

What will be the reward? (Verse 7.) Upon what are they to fix their thoughts? (Verse 8.)

(*Drill on the last verse—read passage through several times and repeat, using books only when necessary.*)

MEMORY VERSION:

Rejoice in the Lord always; again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard

your thoughts and your hearts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: All Nations Shall Praise Our God.

PICTURE: "Missionary Poster." Pictures of Christians of every land.

The number of people from other lands who are singing praises to our God grows larger every day. This poster shows us the happy, contented faces of some of these Christians from other countries. We cannot be satisfied, however, until all nations shall come to know our God. There is still work for us to do. In our worship service to-day we are going to think about winning all nations unto Him.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Let the people praise thee, O God,

Let all the people praise thee.
Praise him all ye nations;
Praise him all ye people.

RESPONSE:

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.
AMEN.

HYMN: "The Whole Wide World for Jesus."

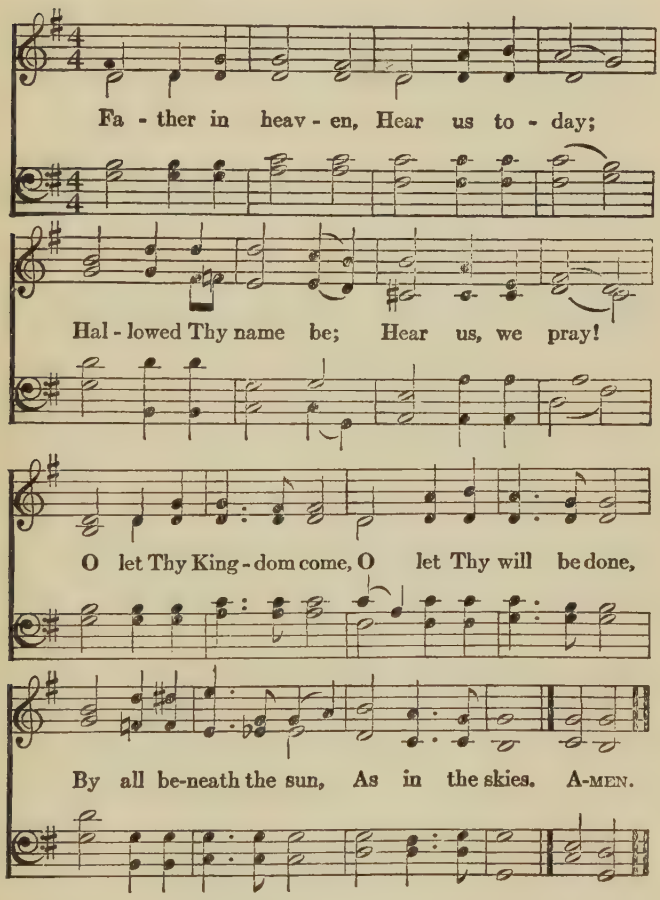
SCRIPTURE: Psalm 96, "O sing unto the Lord a new song."

PRAYER:

Our Heavenly Father, we pray to-day for all those people of other lands who cannot praise Thee because they do not know Thee. Grant that our missionaries may reach them all with the story of Thy goodness and fatherly care. Father, we know how good Thou art, and we want others to know Thee too. We are interested in these friends of ours in other lands, because they have not had the opportunities to learn about Thee that we have had. We pray for them this morning with love in our hearts toward them and with gratitude for our own blessings. May we always do all that we can

in helping to bring others into the knowledge of Thy love, which we, ourselves, know. AMEN.

PRAYER HYMN:

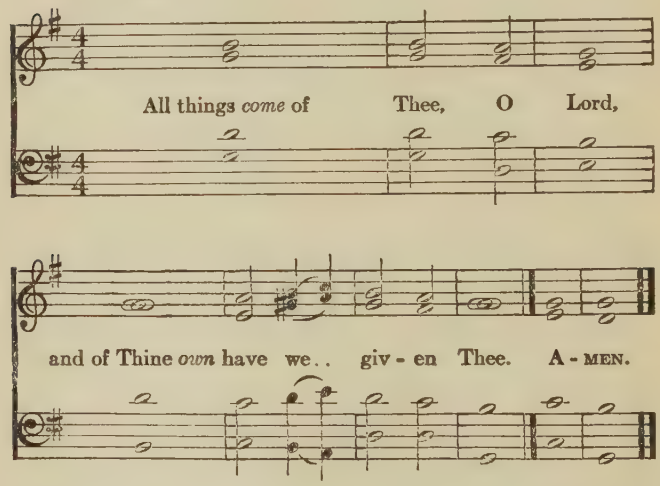

Fa - ther in heav - en, Hear us to - day;
Hal - lowed Thy name be; Hear us, we pray!
O let Thy King - dom come, O let Thy will be done,
By all be-neath the sun, As in the skies. A-MEN.

OFFERTORY SERVICE:

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

Offertory—Music

RESPONSE:



HYMN: "Let the Song Go Round the World."

RECESSIONAL TO CLASSES.

November

THE MEMORY CURRICULUM

First Sunday: Hymn, "Now Thank We All Our God."

Second Sunday: Scripture, Psalm 107 (1–9), "O give thanks unto the Lord, for he is good."

Third Sunday: Hymn, "We Plough the Fields and Scatter."

Fourth Sunday: Scripture, Psalm 95 (1–7[a]), "O come, let us sing unto the Lord."

THE SERVICE OF WORSHIP

Theme for the Month: Giving Thanks.

First Sunday: For Home, Friends and Love.

Second Sunday: For a Country at Peace. (Armistice Sunday)

Third Sunday: For World Friendships. (Missionary)

Fourth Sunday: For God's Goodness to Us. (Thanksgiving)

The Memory Curriculum

HYMN: "When Morning Gilds the Skies."

SCRIPTURE: Psalm 100.

LEADER'S PRAYER.

MEMORY WORK: HYMN, "Now Thank We All Our God."

We have entered upon the month in which is Thanksgiving Day. We have many things for which to be thankful in our day. We do not have to fight to preserve our faith, and we know that we shall not be forced to accept any ways of worshiping God that we do not feel. We are free to worship Him as we believe He should be worshiped. We should be thankful that America has always been free from religious wars.

It has not always been so in other countries. There was a time when all Europe was fighting for religious freedom. It was an especially hard struggle in Germany, but the people remained true to their faith, and Protestantism won out. The peace of Westphalia came at

the close of thirty years of fighting and suffering.

One of the bravest of the Protestant ministers was the Rev. Martin Rinkart. Even though he lost all that he had during the long struggle and sometimes found it hard to get bread and clothes for his own children, he was always ready to help others more needy. He never lost his wonderful courage nor his faith and trust in God. When the Peace of Westphalia came, he wrote a hymn of thanksgiving that has lived to the present day. It is sung in many of our churches at Thanksgiving-time. The title of the hymn is "Now Thank We All Our God." This is the first line of the translation, for as the hymn was written in German, it had to be translated for us. The translation was made by Catherine Winkworth, who also tells us of the author's unbounded trust and readiness to give thanks through a time when most men's spirits were broken.

Let us read the hymn together. It is not a prayer hymn. Can you tell me why? (It is not addressed to God.) It is rather a reminder that we should be ready to thank Him for His goodness. Tell me in the words of the hymn

how we may do this. (With hearts and hands and voices.) Yes, we can always thank Him in our hearts by a feeling of gratitude for what He does for us. We can show Him that we are grateful by doing things for others in His name. We can thank Him with our voices in our songs and prayers. The hymn also tells us why we should love God and why the world rejoices in Him. Let us read the reason in the last four lines of the first verse.

It will be easy for us to remember this hymn if we think of the first verse as telling what God has done for us in the past and why we should thank Him and of the second as expressing our hope of what he will do for us in the future. Let us read the second verse and note the desires for the future.

(*The words of the hymn are simple and easily understood by the children. If the hymn is not in the hymn-books used by the department, it may be copied on the blackboard, or typewritten on cards which may be preserved for future use. After the hymn has been read again as a whole, the tune may be played through, and then the hymn sung a few times, with the children using books when necessary.*)

MEMORY VERSION:

Now thank we all our God
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

Oh may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Giving Thanks for Home, Love, and Friends.

PICTURE: "Home-keeping Hearts are Happiest." Taylor.

We are going to think during this month about the many things we have for which

to be thankful. The first thing that will probably come to our minds is a picture of our home and those who love us there. We have such a picture before us. It is called "Home-keeping Hearts are Happiest" and is indeed the picture of a happy home. We sometimes forget to be grateful for our homes and the love of parents and friends. We simply take these all for granted and often think no more about them; but this morning in our worship we are going to remember our homes and thank God for them and for those who love and care for us.

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all!

HYMN: "O Happy Home, Where Thou Art Loved the Dearest."

SCRIPTURE: (Unison)

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Children obey your parents in the Lord, for this is right.

Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

Thou shalt love thy neighbor as thyself.

RESPONSE:

PRAYER:

Our Father in Heaven, we are grateful that Thou art our Father and hast given to us a father's care at all times. We thank Thee for watching over us and providing for us the things that make us happy. We thank Thee for the great and beautiful world in which we live. We thank Thee for our homes and those who love us there. We thank Thee for our friends and companions. May we show our gratitude to Thee by being kind to others, who are Thy children also. Help us to be loving in our homes, considerate of our elders, and loyal to our friends. Make us in every way worthy to accept Thy gracious gifts, and help us always to remember, in gratitude, the Giver. AMEN.

PRAYER HYMN:

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Lord of all, to Thee we raise
This our hymn of grateful praise. AMEN.

(Tune, "Dix.")

OFFERTORY SERVICE:

Upon the first day of the week let every one lay by him in store as God has prospered him.

Freely ye have received, freely give.

Offertory—Music

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. AMEN.

(For music, see page 46)

HYMN. "There is Beauty All Around, When There's Love at Home."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Now Thank We All Our God."

SCRIPTURE: Psalm 145 (1–13).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Now Thank We All Our God."

Who wrote the hymn that we have just sung? What was the occasion of its writing? Why is it especially appropriate to sing it to-day? (It is Armistice Sunday, and we too are thankful for peace after war.) (*Call attention to the theme of each verse, and read parts as previously studied. Sing hymn again, using books when necessary.*)

New Work: Scripture, Psalm 107 (1–9), "O give thanks unto the Lord, for he is good."

We have just been singing a hymn in which the writer calls upon the people to thank God because He has saved them from a terrible war and brought peace again to the land. He calls to their minds God's goodness at all times and

how He has cared for them. We have another hymn of thanksgiving written many years ago when the circumstances were very much the same. It is one of the hymns of the Hebrew people and is found in our Bible, in the Book of Psalms. The Hebrews had been carried away into Babylon and had lived there for many years, but their thoughts were always upon the homeland.

(*Show picture: "By the Waters of Babylon," Tissot.*)

Tell me the story as the picture shows it. The story is also told in one of our psalms. (*Have one of the children read Psalm 137: 1–4.*) Another psalm tells us how they prayed to Jehovah, their God, for deliverance. (*Read Psalm 106: 47.*) This prayer was answered. Babylon was captured by a greater nation, and the captive Israelites were allowed to return home.

The 107th Psalm, a part of which we are going to learn to-day, is addressed to these returned exiles. Like the hymn we have been singing, it is a call to Thanksgiving. Let us open our Bibles and read Psalm 107 (1–9).

The psalmist calls attention to God's goodness and loving-kindness. He speaks of the re-

turned exiles as the "redeemed of Jehovah," because it was Jehovah, their God, who redeemed or rescued them from their enemies. He brought them all together again in the homeland no matter how far to the east or the west, the north or the south, they had been scattered.

The first three verses are an introduction to the psalm. We may speak of them as the Call to Thanksgiving. The rest of the psalm presents a series of four pictures, which are scenes from real life and describe how God in His goodness delivers men from different kinds of trouble and danger in answer to their prayers.

We will learn only the first one, described in verses 4–7.

(*Select pictures to describe the scene: A desert with no city in sight, travelers lost in a desert, and a desert with oasis or shelter.*

Some travelers were journeying through a desert. They lost their way and wandered about for days. Their food and water gave out, and they were faint from hunger and thirst. They would have perished in the desert if God had not helped them; but they prayed to Him and He led them by a straight way to a

city, where they found food and shelter and men who took care of them.

The psalmist hopes that the Israelites will see in this picture of the travelers in the desert a likeness to themselves. They had been lost in the great desert of the world, had been hungry and thirsty, not for food and drink, but for the old familiar scenes of the home country. Then in answer to their prayers they had been rescued and allowed to return.

Let us read again the story of the travelers, verses 4–7.

At the close of the picture the psalmist again expresses the wish that men would praise God for His loving-kindness and for the wonderful things that He does for them. Let us read the closing call to praise, verses 8–9.

(*Divide the selection into three parts and let different groups read a part, reversing the order until the psalm has been read through several times.*)

Verses 1–3: Introduction: Call to Thanksgiving.

Verses 4–7: Picture of travelers in the desert.

Verses 8–9: Closing: Call to Praise.

MEMORY VERSION:

O give thanks unto the Lord; for he is
good;
For his loving-kindness endureth for ever.
Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of
the adversary,
And gathered out of the lands,
From the east and from the west,
From the north, and from the south.

They wandered in the wilderness in a desert
way;
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the Lord in their
trouble,
And he delivered them out of their dis-
tresses.
He led them also by a straight way,
That they might go to a city of habitation.

Oh that men would praise the Lord for
his loving-kindness.
And for his wonderful works to the children
of men!

For he satisfieth the longing soul,
And the hungry soul he filleth with good.

Announcements

Preparations for Worship

THEME FOR WORSHIP SERVICE: Giving Thanks for a Country at Peace.

PICTURE: "Peace and Plenty," Inness.

We have all seen pictures of places laid waste by war. They show ruined homes in deserted villages where no one lives and nothing grows. It makes one feel sad just to look at them and remember that people once lived there and loved them just as we do our country and our homes.

We are looking at a picture of a different kind of scene. Tell me what you see in it.

The name of the picture is "Peace and Plenty" and is just like what might be seen in any of our country places to-day. We should be truly thankful for the peace and plenty that is ours to-day. As we commemorate Armistice Day in our worship service this morning, we are going to thank God for a country at peace and ask Him that peace may continue in our land for ever.

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and a lasting peace among ourselves, and with all nations.

RESPONSE:

Lead on, O cross of martyr faith, with thee
is victory;
Shine forth, O stars, and reddening dawn,
the full day yet shall be;
On earth His kingdom cometh, and with
joy our eye shall see,
Our God is marching on.

Refrain

Glory! glory! hallelujah!
Glory! glory! hallelujah!
Glory! glory! hallelujah!
Our God is marching on.

(Tune, "Mine eyes have seen the glory.")

UNISON READING:

Proclaim liberty throughout all the land unto all the inhabitants thereof.

Loose the bands of wickedness and undo the heavy burdens;

Let the oppressed go free; break every yoke.

Then shall thy light break forth as the morning,

And thine health shall spring forth speedily,

And thy righteousness shall go before thee,

And the glory of the Lord shall be thy reward.

HYMN: "Angel of Peace, Thou Hast Wandered too Long."

SCRIPTURE: Psalm 33, "Rejoice in the Lord, O ye righteous."

PRAYER:

Our Father, we thank Thee for our country and for its glorious history. We thank Thee for the peace that reigns to-day and pray that it may continue throughout our land forever. Grant that war may never again be necessary to preserve the honor and safety of nations, but that a new reign of law and order, love and truth shall come in and remain upon the earth. We pray that men may love each other better and that all may be filled with the spirit of

the Christ, who loves all men alike. In His name we ask it. AMEN.

PRAYER HYMN:

God, grant us now Thy peace,
Bid all dissensions cease,
God, send us peace.
Peace in true liberty,
Peace in equality,
Peace and fraternity,
God, send us peace. AMEN.

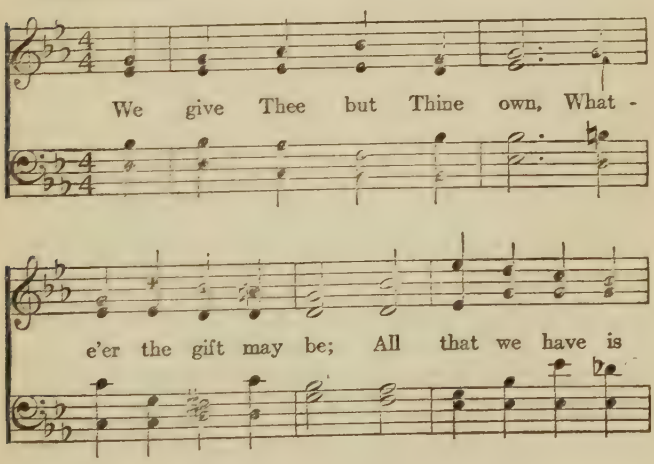
(Tune, "America.")

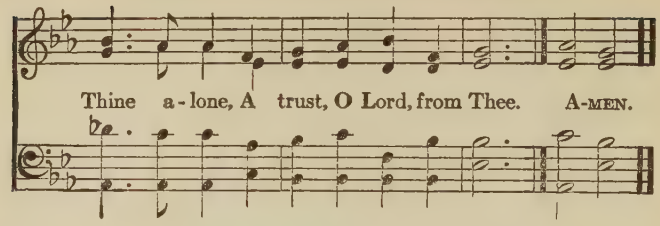
OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so to them.

Offertory—Music

RESPONSE:





HYMN: "Hark to the Sound, It Rings from Sea to Sea."

RECESSIONAL TO CLASSES.

The Memory Curriculum

Hymn: "The Spacious Firmament on High."

Scripture: Psalm 100.

Leader's Prayer.

Memory Work:

Review: Scripture, Psalm 107 (1–9), "O give thanks unto the Lord, for he is good."

What was the theme of the psalm that we studied last Sunday? (Giving thanks to God for His goodness.) The main portion of the selection from it which we learned told a story, or, as we said, presented a picture. (*Ask one of the children to tell the story of the travelers in the desert as described in the psalm. Call to their minds the parts into which it was divided and the occasion of its writing. Drill on the parts and repeat as a whole several times.*)

New Work: Hymn, "We plough the Fields and Scatter."

When we think of Thanksgiving we are reminded of harvest-time. The first Thanksgiving was a day set apart in which to thank God

for a good harvest. A good harvest meant more to the pilgrim fathers than it does to us to-day, for their very lives depended upon abundant crops. But even to-day good harvests are necessary to the prosperity of all countries and are among the many things for which we have reason to thank our Heavenly Father. Men have always felt this, and through all the centuries have sung their songs of thanksgiving for the harvests, as for all God's gifts.

For this reason, many thanksgiving hymns have been written. We have learned one hymn, "Now Thank We All Our God," which was translated from the German. To-day we are to learn another which was translated from an old German song. As it is found in our hymn-book, the name of the hymn is, "We Plough the Fields and Scatter." The song from which it was taken had seventeen verses and a chorus and was written by a man named Matthias Claudius, the son of a German minister. It was part of a sketch called "Paul Erdman's Feast." In the sketch it appears as a song sung by a group of peasants in Paul's home after the harvest was over.

(*Show picture: "Harvesters' Return," Seifert.*)

Tell me what you see in the picture. This might indeed be a picture of the harvesters who sang the song in Paul's home. They appear to be rejoicing that the harvest is over, and look as though they would be quite ready to sing a song of thanksgiving.

Let us turn to the hymn and read it together.

(*Show picture: "Ploughing," Bonheur.*)

What is being done in this picture? (The field is being ploughed.)

(*Show picture: "The Sower," Millet.*)

What is happening here? (A man is sowing seed.)

These pictures show our part in the work, just as the hymn says,

"We plough the fields, and scatter
The good seed on the land."

Who does all the rest? (God.) In the words of the hymn, what does God do for the seed?

"It is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,

The breezes and the sunshine,
And soft, refreshing rain."

The second verse of the hymn calls God, "Maker of all things near and far," and mentions other things that He has done. Let us read them.

"He paints the wayside flower;
He lights the evening star;
The winds and waves obey Him;
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread."

We can see by the hymn that we have many things for which to thank God. Let us name them again in the words of the third verse.

"We thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food.

We have no gifts like these to give to God in return, but what can we give to Him? (Humble, thankful hearts.)

Let us read the refrain which goes with all the verses.

(*Call to mind again the outstanding thoughts of each verse.*

1. What man does and what God does in connection with the harvest.

2. What other things God does in His world.

3. What we have for which to thank God and how we can show it.

4. Refrain: All good gifts come from God.

Sing hymn through several times, and repeat refrain each time without books.)

MEMORY VERSION:

We plough the fields, and scatter
The good seed on the land;
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

Refrain

All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord
For all His love.

He only is the Maker
Of all things near and far;
He paints the wayside flower;
He lights the evening star;

The winds and waves obey Him;
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

Refrain

All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord
For all His love.

We thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food.
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.

Refrain

All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord
For all His love.

Announcements
Preparation for Worship

THEME FOR WORSHIP SERVICE: Giving Thanks for World Friendships.

PICTURE: Separate pictures or a poster showing boys and girls of other lands looking prosperous and happy, with bright, intelligent faces.

Oftentimes the picture that we have in our minds of the boys and girls in far-away lands is one that fills us with pity. We remember pictures of war refugees and famine sufferers. Many do need our sympathy and our help. But what about the boys and girls in our pictures? Do they look as though they need our pity? They seem prosperous and happy and look as though they might have the same kind of good times that we do. They look friendly, too, and if we only knew them, we should be glad to have them for our friends. These are the boys and girls who have come into contact with Christian people. Some of them are in our mission-schools. We can be thankful that the people of the world are coming closer together in friendly relationships. In our worship service to-day we are going to thank the Heavenly Father for the opportunities we have in extending our friendship to boys and girls of other lands.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Praise ye the Lord,
Blessed be his glorious name for ever;
And let the whole earth be filled with his glory.

RESPONSE:

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth,
In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind. AMEN.
("Hymnal for American Youth")

HYMN: "God is Working His Purpose Out."

SCRIPTURE: Psalm 67, "Let the people praise thee, O God; let all the people praise thee."

PRAYER:

Our Father, we thank thee that we are coming to know better our friends in other lands. We know that they are people just like us, who play and laugh and love as we do. We are sorry that many of them do not know about

Jesus as a friend and helper, and we want to do all that we can to make Him known to them. May we be eager to learn more about them and to give of our money toward the sending of missionaries to teach them and tell them about Jesus. If some of these boys and girls come to our own land and we meet them in our schools, help us to treat them kindly and welcome them as friends for Jesus' sake. AMEN.

PRAYER HYMN:

The kingdom come, O Lord,
Wide circling as the sun;
Fulfil of old Thy word,
And make the nations one;
One in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Give, and it shall be given unto you, good measure, pressed down, and running over.

Offertory—Music.

RESPONSE:

Fa - ther, we bring to Thee, Gifts of our love,
Wilt Thou ac - cept them now As Thine a - bove?
Thou hast so free - ly given All that we need,
Our gifts and hearts and lives Are Thine in-deed. A-MEN.

HYMN: "Christ for the World We Sing."
RECESSIONAL TO CLASSES.

The Memory Curriculum

Hymn: "We Plough the Fields and Scatter."

Scripture: Psalm 145 (1–13).

Leader's Prayer.

Memory Work:

Review: Hymn, "We Plough the Fields and Scatter."

From what country did we get the hymn which we have just sung? What was the name of the man who wrote it? Tell me something more about it. (*Question the children concerning the thoughts of each verse and sing again, using books only when necessary.*)

New Work: Scripture, Psalm 95 (1–7[a]), "O come, let us sing unto the Lord."

(*Show picture of one of the war-ravaged churches of Europe.*)

This is a picture of what happened to many churches during the great World War. Some were completely destroyed and had to be entirely rebuilt with much patience and sacrifice

on the part of devoted people. We can imagine many happy scenes of thanksgiving and rejoicing as one after another of these churches were restored and rededicated to God's service. We have in our Bibles the story of a similar occasion. The great temple at Jerusalem was destroyed by Israel's enemies and lay in ruins for many years. It was not until the exiles came back from Babylon that the second temple was built. It had taken a long time to build it. The people were few in number and very poor. They were constantly annoyed by their enemies and would have given up in discouragement had it not been for their great prophets, Haggai and Zechariah, who patiently urged them on with words of cheer and hope for a glorious future for Israel. At last the temple was finished and a day set for the dedication. Among their many hymns of praise, they could not find any that expressed the particular joy and gratitude that they felt at this time. Such a great occasion demanded hymns written especially for it. The greatest poets in the land wrote a group of dedication hymns. We find some of these in our Book of Psalms, which was the hymn-book of Israel's second temple. One of these dedication hymns is the 95th

Psalm. Let us open our Bibles to this psalm and read from the beginning through the first sentence of the seventh verse. These are the verses that we will learn.

In order that we may remember the selection more easily, let us divide it into three parts.

Part I, Verses 1–2. This is a call to Israel to sing unto Jehovah and to give thanks unto Him. We also often repeat it as a call to worship in our own worship services. Let us read it again and notice how it rings out with joy and gratitude to God, whom the psalmist calls the Rock of Israel's salvation, because He had saved her people from their enemies and delivered them from Babylon.

Part II, Verses 3–5. In Verses 3–5 is found the reason for this service. What is it? (Verse 3, "For Jehovah is a great God and a great King above all gods.") In the destruction that had come upon Babylon with its countless gods, Israel realized as never before the greatness of Jehovah, not only as Israel's God, but as the one true God of the whole world. What instances does the psalm give of His greatness? (Verses 4–5.)

Part III, Verses 6–7[a]. These last verses are a call to prayer. The psalmist also tells why

he is calling the people to prayer. Jehovah was Israel's God. He is also our God. He loves and cares for His people everywhere, like a shepherd for his sheep. That is why the psalmist in the last verse calls us the people of His pasture and the sheep of His hand. Let us read these last two verses.

(*Have different groups read the parts, then all read together, several times, the whole selection. Read first and last parts without looking at books.*

Part I, Verses 1–2: Call to Song and Thanksgiving.

Part II, Verses 3–5: Reason for the Service —Jehovah's supreme greatness as Lord of the world.

Part III, Verses 6–7: Call to Prayer.)

MEMORY VERSION:

O come, let us sing unto the Lord;
Let us make a joyful noise to the Rock of our salvation;
Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.
For the Lord is a great God,

And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.

O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For he is our God,
And we are the people of his pasture and
the sheep of his hand.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Giving Thanks for God's Goodness.

PICTURE: "Pilgrims Going to Church," Boughton.

We all know what it means to be thankful, and can think of a great many things for which to thank the Heavenly Father. We ought not to let the day pass, however, without giving a grateful thought to those brave men and women whose devotion and thankfulness to God have given to us our Thanksgiving day. As we look at the picture of the pilgrims going to church

through the deep snow of that first winter and armed against attacks from Indians, it makes us think of many things that we have for which to be thankful. We should be thankful for the safety that surrounds us to-day, the warmth and beauty of our churches, the comfort of our homes, and the freedom from worry over failure of harvests. These blessings that the pilgrim fathers lacked are ours in abundance to-day. In our thanksgiving service this morning we will give thanks to our Heavenly Father for His goodness to us.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O give thanks unto the Lord, for he is good;
For his kindness endureth for ever.
The earth is full of the goodness of the Lord.

RESPONSE:

My God, I thank Thee who hast made,
The earth so bright,
So full of splendor and of joy,
Beauty and light,
So many glorious things are here,
Noble and right. AMEN.

("Hymnal for American Youth.")

HYMN: "Come, Ye Thankful People, Come."

SCRIPTURE: Psalm 107 (31–43), "O that men would praise the Lord for his loving-kindness."

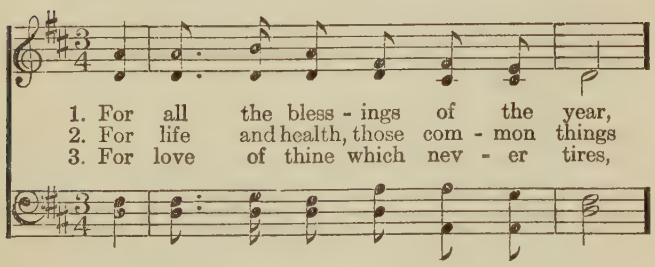
PRAYER:

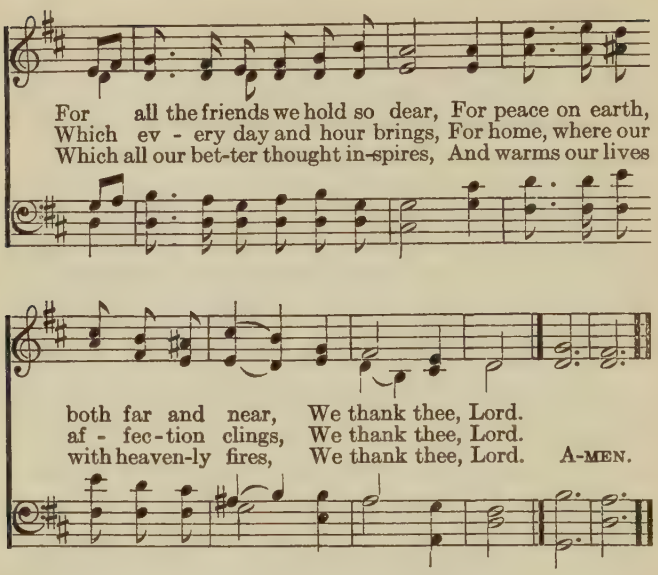
Our Father, we thank Thee for all the good and beautiful things of our life. For food and clothing, for the love of parents and friends, for the Sabbath with its worship and teaching, and for all Thy tender mercies, we thank Thee. Our Father, help us to show our thankfulness by seeking to please Thee in all things. May we never neglect our duty, but do all our work as in Thy sight and for Thee. May we grow more like Jesus, our Master, with whom Thou art ever well pleased. So may we render Thee praise and honor in daily deeds of service.

AMEN.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER HYMN:




For all the friends we hold so dear, For peace on earth,
Which ev - ery day and hour brings, For home, where our
Which all our bet-ter thought in-spires, And warms our lives
both far and near, We thank thee, Lord.
af - fec-tion clings, We thank thee, Lord.
with heaven-ly fires, We thank thee, Lord. A-MEN.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

OFFERTORY SERVICE:

Honor the Lord with thy substance and with the first-fruits of all thine increase.

Offertory—Music.

RESPONSE:

Lord of all creation,
Now before Thy throne,

We Thy people bring Thee
Gifts that are Thine own. AMEN.

(For music, see page 46.)

HYMN: "For Peace and for Plenty."

RECESSIONAL TO CLASSES.

December

THE MEMORY CURRICULUM

First Sunday: Hymn, "It Came upon the Midnight Clear."

Second Sunday: Scripture, Luke 1 (68–79), "Blessed be the Lord God of Israel."

Third Sunday: Hymn, "I Heard the Bells on Christmas Day."

Fourth Sunday: Scripture, Luke 2 (8–14), The Angel's Song.

THE SERVICE OF WORSHIP

Theme for the Month: The Christmas Story.

First Sunday: The Star and the Wise Men.

Second Sunday: The Shepherds and the Angels.

Third Sunday: The Mother and Child. (Christmas)

Fourth Sunday: The World-wide Message of Christmas. (Missionary)

(*If Christmas comes in the fourth week, the order of the last two services should be reversed.*)

December—First Sunday

The Memory Curriculum

Hymn: "Joy to the World, the Lord is Come."

Scripture: Psalm 95 (1–7).

Leader's Prayer.

Memory Work: Hymn, "It Came upon the Midnight Clear." Verses 1 and 2.

The Christmas season is a time for song. There have probably been more songs written upon the Christmas theme than upon any other. If we look in our hymn-books, we shall find some Christmas carols that date back many years while others are more recent, for men have never grown tired of the Christmas story even though it took place so many years ago.

Among the more recent of the Christmas carols is the hymn "It Came upon the Midnight Clear." This carol belongs to us particularly because it was written by an American, Dr. Edmund H. Sears, a minister in the city of Boston. It tells the story of the first

Christmas song ever sung. Let us open our books to the hymn and read the first verse together. I wonder if we should not like also to read the story as it is told in our Bibles. Let us open them to Luke 2 (8–14). (*Ask one of the children to read aloud, while the rest read it silently.*)

(*Show picture: "The Announcement to the Shepherds," Plockhorst*)

As we look at the picture and recall the story that we have just read, will some one tell me who were present on the hill-side when that glorious song of old broke through the solemn stillness of the midnight? (Some shepherds, a flock of sheep, and a shepherd-dog.) Who was it that sang the song mentioned in our carol, according to our Bible story? (The angel and a multitude of the heavenly host.) Yes, there were many angels, and the hymn says that they came very near to the earth with their golden harps. The picture shows them as being very near to the shepherds. What is the song that the angels sang, as told in the Bible story?

("Glory to God in the highest,
And on earth peace among men in whom he is well pleased.")

How does the author of the hymn express it?

("Peace on earth, good will to men
From heaven's all-gracious King.)

Let us read together the second verse.

The thought of the second verse is that the angels, even though they cannot be seen, still appear in the skies at times, especially at Christmas, and sing to the world their song of good cheer. Sometimes the people of the world grow weary and discouraged. They become frightened and confused among its many sights and sounds. (*Explain the reference to "Babel."*) Would it not be cheering to them at such times to see again, if only in their imagination, the company of angels in the skies and hear again the message of peace on earth, good will to men? The writer of our hymn wants us to keep their song in our minds to help us and cheer us all through the years.

(*Read the two verses through again, then sing them several times. Repeat for the last time, using books only when necessary.*)

Memory Version:

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
Peace on the earth, good will to men,

From heaven's all-gracious King;
The world in solemn stillness lay
To hear the angels sing

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its Babel sounds
The blessed angels sing.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Star and the Wise Men.

PICTURE: "The Three Wise Men," Taylor.

(*Read to the children Longfellow's poem, "The Three Kings."*)

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

CAROL: (Junior Choir)

And by the light of that same star,
Three wise men came from country far;
To seek for a king was their intent,
And to follow the star wherever it went.
Noel, Noel, Noel, Noel,
Born is the King of Israel.

("The First Noel," "Hymnal for American Youth.")

PICTURE: "Magi on their Way to Bethlehem," Portaels.

SCRIPTURE: (Unison)

And lo, the star which they saw in the east went before them till it came and stood over where the young child was.

And when they saw the star, they rejoiced with exceeding great joy.

CAROL: (Junior Choir)

The star drew nigh to the northwest,
O'er Bethlehem it took its rest,
And there it did both stop and stay,
Right over the place where Jesus lay.
Noel, Noel, Noel, Noel,
Born is the King of Israel.

PICTURE: "Worship of the Wise Men," Hofmann.

SCRIPTURE: (Unison)

And they came into the house and saw the young child with Mary his mother, and they fell down and worshiped him; and opening their treasures, they offered unto him gifts, gold and frankincense and myrrh.

CAROL: (Junior Choir)

Then entered in those wise men three,
Full reverently upon the knee,
And offered there, in His presence,
Their gold and myrrh and frankincense.
Noel, Noel, Noel, Noel,
Born is the King of Israel. AMEN.

HYMN: "There 's a Beautiful Star."

PRAYER:

Our Father in Heaven, we thank Thee for the story of the star. As it guided and led the wise men of old, so may thoughts of it to-day remind us that Jesus, whose birth it signified, is our guide and leader. During the coming days, as we make our plans to celebrate His birthday, wilt Thou draw us closer to Him and help us to have more of his gentle and kindly spirit in all that we do. May we throughout the entire Christmas season think of others before ourselves, and so honor the birthday of Christ, whose thought was always for others and whose life was a life of service. AMEN.

PRAYER HYMN:

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Ever more be led to Thee. AMEN.

(Tune, "Dix.")

OFFERTORY SERVICE:

Even as the wise men of old brought their gifts to Jesus, their new-born King, so do we, our Father, bring our gifts of love unto Thee. Wilt Thou use them this Christmas-tide to speed the gospel of peace on earth, good will to men in Jesus' name. AMEN.

Offertory—Music.

RESPONSE:

As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our Heavenly King. AMEN.

(Tune, "Dix.")

HYMN: "From the Eastern Mountains."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "It Came upon the Midnight Clear."

SCRIPTURE: Psalm 100.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "It Came upon the Midnight Clear." Verses 1 and 2.

Who wrote the hymn we have just been singing? Who were out on the hill-side near Bethlehem that first Christmas night and heard the glorious song of old, mentioned in the hymn? Who sang the song to the shepherds? What were the words of the song, according to the Bible story? *Sing the two verses of the hymn again and repeat without books.*)

New Work: Scripture, Luke 1 (68–79), "Blessed be the Lord God of Israel."

In the same country where Jesus was born, though farther south among the hills of Judea, there occurred the birth of another baby boy, a few months before that of Jesus. The baby's mother was Elizabeth, Mary's cousin. This

made the two boys cousins also. We have many pictures of the two together.

(*Show pictures: "Jesus and John," Guido Reni. "Virgin, Infant Jesus, and St. John," Bouguereau. "The Children of the Shell," Murillo.*)

The name of Elizabeth's baby was John. A strange thing had happened when he was taken into the temple to receive his name. The officials supposed that he would be named after his father, Zacharias, who was a priest of the temple. But Elizabeth said, "No, he shall be named John." It was the custom in Jewish families to give their oldest sons family names; so they said to her, "But none of your kindred ever bore the name of John," and they appealed to the father inquiring what was his wish concerning the name. Zacharias had not been able to speak aloud for some time so he wrote on a tablet, "His name is John." He named the child in obedience to the command of the angel of the Lord who had appeared to him in the temple and told him that he was to have a son.

As soon as he had written the words, his speech came back to him, and he blessed God. He prophesied, in a great hymn of praise, the

birth of a Saviour. This hymn is known to have been used in Christian worship as far back as the days of St. Benedict, in the sixth century. It is often called the "Benedictus" and is sung at Christmas-time, because it is a hymn of praise to God for the promise of the birth to Mary of a Saviour of the world. Let us open our Bibles and read the Benedictus, Luke 1 (68–79).

There are two parts to Zacharias' hymn.

Part 1, Verses 68–75. This is a song of praise in which Zacharias blessed God for His promise to send to Israel a Saviour, whom he calls "a horn of salvation." The horn, to the Hebrews, signified strength. This Saviour was to be of the royal line of King David, for Mary, though of humble parentage, was a descendant of Israel's greatest king. Zacharias believed that Jesus was Himself to be a king who would make Israel a great nation, that He would save her from her enemies as well as from her own sins. He believed all this was to happen because of a covenant made many years before with Abraham, the father of the race. In this covenant, God had promised to be a God to him and to all those who came after him. Let us read again his words of praise.

Part 2, Verses 76–79. This is a prophecy concerning his own son to whom he has just given the name of John and who later came to be known as John the Baptist. Zacharias says that he will be a prophet of the Most High God and that he will prepare the way for Jesus by appearing before Him among the people, preaching repentance and righteousness, so that when the Lord should come, men would be ready to receive Him. Let us read the words of prophecy, Verses 76–79.

(*Have the girls read the words of praise and the boys the words of prophecy. Reverse the order, and read through several times together as a whole.*)

Memory Version:

Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us
In the house of his servant David
(As he spake by the mouth of his holy prophets that have been from of old),
Salvation from our enemies, and from the hand of all that hate us;
To show mercy toward our fathers,

And to remember his holy covenant;
The oath which he sware unto Abraham our father,
To grant unto us that we, being delivered out of the hand of our enemies,
Should serve him without fear,
In holiness and righteousness before him all our days.

Yea, and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Shepherds and the Angels.

PICTURE: "David," Copping.

This is a picture of David long before he became Israel's king. It shows very clearly what his occupation was. The sheep by which he is surrounded, the crook upon which he leans, and the sling which he holds in his hand show that he was a shepherd. Tending sheep was one of the chief occupations of the Hebrews. A thousand years later, shepherds just like David in the picture were watching their flocks on the hill-side near Bethlehem on the night of the birth of his greatest descendant. In our service of worship to-day we are going to learn more about the shepherds of Bethlehem and the angels who sang to them the first Christmas song.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Glory to God in the highest,
And on earth peace, good will to men.

RESPONSE:

In the lonely midnight,
On the wintry hill,
Shepherds heard the angels
Singing, "Peace, good will."

Listen, O ye weary,
To the angels' song;
Unto you the tidings,
Of great joy belong. AMEN.
("Hymnal for American Youth.")

PICTURE: "Announcement to the Shepherds," Plockhorst.

SCRIPTURE: (Unison) Luke 2 (8–14), The Shepherds and the Angels.

HYMN: "While Shepherds Watched Their Flocks by Night."

PICTURES: "Arrival of the Shepherds," Lerolle. "Adoration of the Shepherds," Bouguereau.

SCRIPTURE: (Unison) Luke 2 (15–20), The Visit of the Shepherds to the Child.

HYMN: "O Come, All Ye Faithful."

PRAYER:

Our Heavenly Father, we love the beautiful stories that tell us about the birth of Jesus. We like to hear over and over again the story about the shepherds and the angels, and to-day we join in the angels' song of glory to God in the highest. This is what we feel in our hearts this morning as we think what the coming of Jesus has meant to the world. He was Thy

Christmas gift to us, and we thank Thee for Him. He came to us as the Prince of Peace. For His sake may peace be established throughout the earth. We cannot be His followers and have any other feeling toward men than that of good will. So help us to love all people for His sake and to do unto others as He would have us do. AMEN.

PRAYER HYMN:

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emanuel. AMEN.

OFFERTORY SERVICE:

Every good and every perfect gift is from above, coming down from the Father.

Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be

All that we have is Thine alone,
A trust, O Lord, from Thee.

AMEN.

(For music, see page 85.)

HYMN: "Angels, from the Realms of Glory."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "It Came upon the Midnight Clear."

SCRIPTURE: Luke 1 (68–79).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Luke 1 (68–79).

We have just read the Benedictus, about which we learned last Sunday. Who can tell me where it was first used and by whom? For what coming event is Zacharias praising God in the first part? What was the prophecy concerning his own son in the second part? What strange thing had occurred at the naming of John? By what name did he come to be known later? (*Read the selection through several times, and repeat without books if possible.*)

New Work: Hymn, "I Heard the Bells on Christmas Day."

One of our favorite poets is Henry W. Longfellow. Tell me the names of some of his poems which you have learned or read in school. (*The children will probably mention "The Vil-*

lage Blacksmith,'' ''The Old Clock on the Stairs,'' ''The Children's Hour,'' and ''Hiawatha.'') I wonder if you know any hymns written by him. Probably not, for unlike Whittier who wrote about seventy-five, Longfellow wrote only a very few. But he did write a beautiful Christmas hymn that is very well known. It is called ''I Heard the Bells on Christmas Day.'' Let us open our hymn-books and look at it.

(*Show picture: ''Christmas Chimes,'' Blashfield.*)

Here is a picture that is called ''Christmas Chimes,'' or, sometimes, ''Christmas Bells,'' which means the same thing. Most of us have heard chimes play carols on Christmas day, just as our author says that he heard them. What were the words that he felt they were saying? (''Peace on earth, good will to men.'') Who first sang these words? (The angels sang them to the shepherds on the night that Jesus was born.)

Whom does the painter of the picture show as ringing the Christmas bells? (The angels.) Yes, they are both ringing the bells and singing the song. That was the artist's thought about the Christmas bells. It is a very happy picture

that he gives to us, for even the birds are joyfully flying about and joining in the song.

The author of our hymn tells us that his first thought, as he heard the Christmas bells, was not a happy one. Let us read the verse that tells us about it:

And in despair I bowed my head:
"There is no peace on earth," I said,
"For hate is strong and mocks the song
Of peace on earth, good will to men."

Then the bells pealed more loud and clear. What was the cheering message that they seemed to send forth this time?

"God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail
With peace on earth, good will to men."

(*Fix in mind the chief thought in each verse, then sing the hymn through several times, the last time without books.*)

Memory Version:

I heard the bells on Christmas day
Their old, familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men!

I thought how, as the day had come,
The belfries of all Christendom

Had rolled along the unbroken song
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong, and mocks the song
Of peace on earth, good will to men."

Then pealed the bells more loud and deep:
"God is not dead, nor doth he sleep!
The wrong shall fail, the Right prevail,
With peace on earth, good will to men!"

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men!

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Mother and Child.

PICTURE: "Holy Night," Correggio.

So many pictures of Mary with the baby Jesus have been painted that it is hard to make a choice among them. Many of them show just the mother holding her baby. We call these "Madonnas." Later we are going to look at

some of these and talk about them. Other pictures tell more of the Christmas story. One of the most famous of these is the one that we have before us now. It was painted by an Italian named Correggio. He shows the father Joseph in the background. The shepherds, which we saw out on the hill-side in the picture of last week, have come in to see the Christ-child. The angels also are in the picture, and still there is room in the center of the picture, in the glow of the brilliant light, for the mother and child. It is of them especially that we are going to think in our service to-day.

The Service of Worship

PIANO PRELUDE: "The Birthday of a King," Niedlinger.

OPENING SENTENCE: (Unison)

Arise, shine, for thy light is come;
And the glory of the Lord is risen upon thee.

RESPONSE:

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,

And praises sing to God the King,
And peace to men on earth. AMEN.

PICTURE: "The Christ-Child," Ittenbach.

SCRIPTURE: Isaiah 9 (6–7), "For unto us a child is born, unto us a son is given."

HYMN: "Holy Night, Peaceful Night."

PICTURES OF THE MADONNA AND CHILD: (*Discuss them with the children.*

PRAYER:

Our Father, we thank Thee for the love which gave us Jesus. We thank Thee that He came to earth as a little child and that He had a mother who loved and cared for Him as our mothers love and care for us. We thank Thee for all the joys that His coming has brought into the world, for the kindly feeling and love for one another that have come into men's hearts because of His teaching and example. Help us to remember the lessons that Jesus taught of love and good will to men. Help us to remember the life that He lived, that we may be more like Him. As we give our gifts of love this Christmas season, help us not to forget why we give. AMEN.

PRAYER RESPONSE:

O Child of lowly manger birth
On whose low cry the ages wait,

Lead us Thy way, and every day
Guide us to see what made Thee great.
AMEN.

("Hymnal for American Youth.")

CAROL: "Once in Royal David's City."
(Junior Choir)

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how he said,
It is more blessed to give than to receive.

Offertory—Music

RESPONSE:

Father, we bring to Thee
Gifts of our love;
Wilt Thou accept them now
As Thine above?
Thou hast so freely given
All that we need,
Our gifts and hearts and lives
Are thine indeed. AMEN.

(For music, see page 96.)

HYMN: "Joy to the World, the Lord is Come."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Joy to the World, the Lord is Come."

SCRIPTURE: Luke 1 (68–79).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "I Heard the Bells on Christmas Day."

What was the name of the hymn that we learned last Sunday? Who wrote it? What was the message of the bells? Who first brought to the world the song of "Peace on earth, good will to men?" Upon what occasion?

(*Emphasize again the thought of each verse, and sing through several times, repeating at last without books.*)

New Work: Scripture, Luke 2 (8–14), The Angels' Song.

Over and over this Christmas season we have been hearing the words, "Peace on earth, good will to men." They have continually appeared in our songs. We have heard people talking about a spirit of good will, and I am sure we

have all felt it ourselves during these happy weeks. It is a feeling that we should carry with us all through the year. Lest we forget the words as they are recorded in our Bibles, and just how they came about, we are going to learn them this morning from the Bible story. Let us open our Bibles to Luke 2 (8–14).

(*Show picture: "The Lord is my Shepherd," Taylor.*)

Shepherds with their flocks were always to be seen in Palestine. Here is a beautiful picture of a shepherd who has brought his sheep to drink at a little stream, or, as it says in the Shepherd's Psalm, "beside the still waters."

(*Show picture: "David," Copping.*)

Here is the picture that we used in the Worship Service about the "Shepherds and the Angels." Do you remember who this shepherd is? These are pictures of shepherds with their flocks in the daytime. What time was it that the shepherds in the story were watching their flocks? (Midnight.) This might seem to us rather unusual. We should suppose that they might be safely within the sheepfold at midnight, and so they were during the winter months unless the weather were exceptionally

mild. Then the shepherds would often stay out on the hills all through the night, as it happened this time.

(*Show picture: "The Announcement to the Shepherds," Plockhorst.*)

Here is the picture that we have seen so frequently because it best tells the story. Who has appeared to the shepherds? (An angel.) What was their first feeling at the appearance of the angel? (Fear.) How can we tell this from the picture? (By the expression on their faces and the way in which they have huddled together.) How can we tell this from the Bible story? (By the words of the angel, "Be not afraid.") What were the good tidings of great joy that the angel brought? (The birth of the Saviour at Bethlehem.) What was to be the sign to them? (Ye shall find a babe wrapped in swaddling-clothes and lying in a manger.") In the words of the Bible story, who now appeared with the angel? (A multitude of the heavenly host.) Let us all read together the angels' song.

(Glory to God in the highest,
And on earth, peace, among men in whom he is well pleased.)

(*Fix in mind the outline of the story.* (*1*)

The scene of the shepherds. (2) The appearance of the angel. (3) The message of the angel. (4) The appearance of the heavenly host. (5) The song of the angels. Read through several times and repeat, using books only when necessary.)

MEMORY VERSION:

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling-clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: A World-wide Message of Christmas.

PICTURE: "Christmas Chimes," Blashfield. Several pictures of children from other lands, surrounding the Christmas picture.

Christmas is always a happy season in our country. The bells ring merrily in many parts of it on Christmas day, and its memories last far into the coming year. I wonder if at any time during the Christmas season we think of the boys and girls who do not have any Christmas. Many boys and girls in different parts of the world do not even know about the birth of Jesus, and until they do, they will never have a Christmas. They ought to know about Him, because the Bible says that He came to all the world. So He belongs to them as much as He does to us. The Christmas bells ought to ring for them as happily as they do for us. In our worship to-day we are going to think about sending the Christmas message to all parts of the world.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE: (Unison)

The people that walked in darkness have seen a great light;

They that dwell in the land of the shadow of death, upon them hath the light shined.

RESPONSE:

From all that dwell below the skies,
Let the Creator's praise arise,
Let the Redeemer's name be sung,
Through every land, by every tongue.

AMEN.

(Tune, "Old Hundred.")

HYMN, "I Heard the Bells on Christmas Day."

SCRIPTURE: (Unison)

God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

PRAYER:

O God, our Father, we thank Thee for the gift of Thy son to the world. We thank Thee that He came as a little child into the home of Mary and Joseph, and for the happiness he brought to that home and, from that time, to

all the homes that have received Him. We wish that He might be known in every home in the world. But we know that there are still many boys and girls who have never heard of Him. Wilt Thou help us to do all that we can to send the news of Jesus' birth to all the world and to spread abroad the Christmas message of peace on earth, good will to men? For Jesus' sake. Amen.

PRAYER HYMN:

Thou who in a manger
Once hast lowly lain,
Who dost now in glory
O'er all kingdoms reign,
Gather in the people
Who, in lands afar,
Ne'er have seen the brightness
Of Thy guiding star.

Refrain

Light of life that shineth
Ere the worlds began,
Draw Thou near and lighten
Every heart of man. AMEN.

(Tune, "Rosmore," "Hymnal for American Youth.")

OFFERTORY SERVICE:

Take ye up from among you an offering unto the Lord:

Whosoever is of a willing heart, let him bring it.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. AMEN.

(For music, see page 46.)

HYMN: "Christians, lo, the Star Appeareth."

RECESSIONAL TO CLASSES.

January

THE MEMORY CURRICULUM

First Sunday: Hymn, "Dare to be Brave, Dare to be True."

Second Sunday: Scripture, 1 Corinthians 16 (13–14), "Watch ye, stand fast in the faith."

Third Sunday: Hymn, "Stand up, Stand up for Jesus."

Fourth Sunday: Scripture, II Timothy 3 (14–17), "Abide thou in the things which thou hast learned."

THE SERVICE OF WORSHIP

Theme for the Month: Loyalty.

First Sunday: Loyalty to Jesus Christ.

Second Sunday: Loyalty to Our Church School.

Third Sunday: Loyalty to Our Friends and Companions.

Fourth Sunday: Loyalty to Christ's Commission.

The Memory Curriculum

HYMN: "Stand up, Stand up for Jesus."

SCRIPTURE: Psalm 121.

LEADER'S PRAYER.

MEMORY WORK: HYMN, Dare to be Brave, Dare to be True."

Have you ever had any one say to you, "I dare you to do it"? What do you usually do? There is something in the very word itself that seems to arouse fighting blood in us. There is a challenge in it that often leads us to do useless and silly things just to show that we dare to do what is suggested. If we are going to give and accept challenges, would it not be better to have something worth while to dare, something really worth while for which to fight?

Our dictionaries tell us that the word "dare" has another meaning besides "to challenge." It is "to have courage." Most of the challenges put to us take some sort of courage to carry out. We should strive for a courage that will count for something and be worth while.

We have a hymn that challenges us to this kind of courage. It is called "Dare to be Brave, Dare to be True." Let us find it in our hymn-books.

(*Show picture: "David Rescuing the Lamb," Bouguereau. Ask some child to tell the story that the picture suggests.*)

Was it a brave act that David did in killing the lion? That took physical courage. He had to forget his own safety. But there is still another kind of courage.

Let us read together the first verse of the hymn.

What does the hymn tell us is this other kind of courage? (Courage to be true and to do the right thing.) It is sometimes harder to be true to the things that we have been taught and know are right than it is to show physical courage, especially when we are with people who do not believe as we do. Because we are not brave enough to be true, we do not speak out against sin, and sometimes are led into it ourselves. We are afraid that some one might laugh at us. The hymn says that we must be like good soldiers and fight against this kind of cowardice. The only fear that we should have is the fear of doing wrong.

Who is to be our helper or, as the hymn says, our captain in the fight? (Jesus Christ.)

Let us read the rest of the hymn. These verses remind us that God, our Father, knows how hard it is sometimes to do right and that He is watching over us and stands ready to help us if we ask Him.

The hymn challenges us to something else besides the challenge to be brave. It is the challenge to service. What does service mean? (To do something for others.) What does the hymn tell us to do for others?

(Try to help them.)

(Be kind to them.)

(Be a friend to those who need it.)

(*Sing the hymn through several times, repeating the chorus without looking at books. At last, close the books and sing the hymn.*)

Memory Version:

Dare to be brave, dare to be true,
Strive for the right, for the Lord is with you;
Fight with sin bravely, fight and be strong,
Christ is your captain, fear only what's wrong.

Refrain.

Fight then, good soldiers, fight and be brave;
Christ is your Captain, mighty to save.

Dare to be brave, dare to be true;
God is your Father, He watches o'er you;
He knows your trials; when your heart quails,
Call Him to rescue, His grace never fails.

Refrain.

Fight then, good soldiers, fight and be brave;
Christ is your Captain, mighty to save.

Dare to be brave, dare to be true;
God grant you courage to carry you through;
Try to help others, ever be kind,
Let the oppressed a strong friend in you find.

Refrain.

Fight then, good soldiers, fight and be brave;
Christ is your Captain, mighty to save.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Loyalty to Jesus Christ.

PICTURE: "The Christ," Hofmann

CHRISTIAN FLAG.

We are going to open our service of worship

to-day with a salute to the Christian flag, and pledge our allegiance to it and to the Saviour for whose kingdom it stands. Allegiance means loyalty. We cannot be loyal to the Christian flag without being loyal to Jesus Christ, for it is because of Him that the flag exists. It stands for His kingdom. The thought for our Worship Service is contained in our pledge. It is "Loyalty to Jesus Christ."

The Service of Worship

PIANO PRELUDE.

SALUTE TO THE CHRISTIAN FLAG:

I pledge allegiance to my flag,
And to the Saviour for whose kingdom it stands,
One brotherhood, uniting all mankind
In service and in love.

RESPONSE:

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united,
Singing on our way.

Refrain

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high. AMEN.

("Hymnal for American Youth.")

SCRIPTURE: (Unison)

Watch ye, stand fast in the faith, quit you like men, be strong.

Let all that ye do be done in love.

HYMN: "True-hearted, Whole-hearted, Faithful, and Loyal."

PRAYER:

Our Father, grant to us loving and loyal hearts. As we read and study the life of Jesus, we see how much He has done for us and for the world. We are glad that we can have Him for our friend, and are proud to be called followers of His. Help us this new year to be loyal followers. May we do nothing to bring dishonor to the cause of Christ or to the name of Christian. We thank Thee for the Christian flag and are glad to chaim it as our flag. May we always love it and hold it in reverence, for Jesus' sake. We pledge anew our allegiance to it and the Saviour for whose kingdom it stands. AMEN.

PRAYER HYMN:

Father hear the prayer we offer;
Not for ease that prayer shall be;
But for strength that we may ever
Live our lives courageously.

Be our strength in hours of weakness;
In our wanderings be our guide;
Through endeavor, failure, danger,
Father, be Thou at our side. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

All the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

Offertory—Music.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We, Thy children, bring Thee
Gifts that are Thine own. AMEN.

(For music, see page 46.)

HYMN: "The Old Year's Long Campaign is O'er."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Who is on the Lord's Side."

SCRIPTURE: Psalm 145 (1–13).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Dare to be Brave, Dare to be True."

What was the hymn that we learned last Sunday? To what sort of people did the chorus compare us? (To good soldiers.) For what have we to fight? (Always to do right.) Who is our captain? (Jesus Christ.) (*Sing hymn through several times and repeat, looking at books when necessary.*)

New Work: Scripture, I Corinthians 16 (13–14), "Watch ye, stand fast in the faith."

(*Show picture: "Head of St. Paul," Raphael.*)

How many of you like to receive letters? Yes, most of us do. Sometimes we do not like to answer them so well. But if people write to us to ask us for information or advice, it is

really a kind thing to reply immediately and take care that all the questions are answered. It is this characteristic that makes a good letter-writer. Here we have the picture of the greatest letter-writer that the world has ever known. It is St. Paul. The letters that most men write are read once and then destroyed. A few are kept and re-read from time to time. Some are even gathered together and published in book form because they tell something of the life and character of the writer or the time in which he lived, or because they are interesting and well written. Paul's letters have all these characteristics and a great many more. They tell people how to live a Christian life, and so men and women read them over and over again looking for help. It was because of their value in teaching people how to be good Christians that they found a place in our Bible.

We are going to learn some words of counsel from one of Paul's letters, but first we must find out to whom it was written and why.

Paul was also a great traveler. His traveling had a purpose, and that was to tell people about Jesus and to build Christian churches. On one of his journeys he visited Corinth.

(*Trace the route of Paul's second missionary*

journey on the map and point out Corinth.)

Corinth was a great commercial city. It was the center of trade between Rome and the East. It had a mixed population of Italians, Greeks, Jews, and other Orientals. The people were rich and pleasure-loving. It was the first city in Greece to hold the great gladiatorial contests. Owing to the large number of strangers coming into the city, numerous strange religions had sprung up. These people worshiped many gods, but the chief among them were pleasure and money.

It was to this city that Paul had come at the close of his second great missionary journey. While in Corinth he lived in the home of Aquila and Priscilla, Jews who had lately come from Rome. He told the people of the city about Jesus and His resurrection from the dead. Many believed His teaching, and later a church was organized.

Paul was always interested in his churches and kept in touch with them by letter when he could not visit them. It was about four years later, while at Ephesus, that we find him writing a letter to the Corinthian church. It had been hard for the little group of Christians to remain loyal in a city full of indifference to

religious things and actual wrong-doing. Some of them had fallen away. Paul had been learning about what was happening from travelers coming from Corinth to Ephesus. He had also received a letter from the church asking for advice. We have his answer in the book in the New Testament called I Corinthians. After many pages of instruction and advice, we have some of the finest words that Paul ever wrote. They are a challenge to Christians to be loyal to their faith. Let us open our Bibles and read I Corinthians 16 (13–14).

Paul often speaks of Christ's followers as soldiers, and this is advice which might be given to soldiers. They are to be alert and on the lookout for danger and temptation. They are to play the part of men by being courageous. They must also be steadfast in their faith, and love must be behind all their acts.

Let us read again the way Paul expresses these thoughts. They are like commands. Let us read them, pausing between each one.

(1) "Watch ye."

(2) "Stand fast in the faith."

(3) "Quit you like men."

(4) "Be strong."

(5) "Let all that ye do be done in love."

(*Read several times in this way, and repeat without looking at books.*)

MEMORY VERSION:

Watch ye, stand fast in the faith, quit you like men, be strong.
Let all that ye do be done in love.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Loyalty to Our Church School.

PICTURE OF LOCAL CHURCH.

Last Sunday, in our Service of Worship, we had for our thought loyalty to Jesus Christ. Loyalty to Jesus should always come first. But we said that we must also be loyal to the Christian flag, because it stood for Christ's kingdom. So must we always be loyal to our Church and to our Church school, which is a part of our Church, because it is here where we worship Christ and learn about Him. If our Church school is the kind of school our community will be glad to have in its midst, it will mean that every member must be loyal. This morning in our Service of Worship we are going to think about loyalty to our Church school.

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

Carry on! Carry on!
Fight the good fight and true;
Believe in your mission, greet life with a cheer,
There 's big work to do, and that 's why you are here.
Carry on! Carry on! (*Robert W. Service.*)

HYMN: True-hearted, Whole-Hearted, Faithful, and Loyal."

SCRIPTURE: Job 28 (12–28), "But where shall wisdom be found? And where is the place of understanding?"

PRAYER:

Eternal and ever-loving Father, grant Thy blessing, we pray Thee, to this Thy school. May all here bowing before Thee resolve anew to do Thy will and serve Thee alike in work or play. May those who teach be endowed with zeal, justice, and patience; those who learn, with courage, modesty, reverence, and truth. May those who have gone forth from our midst be true and upright in word and deed, loyal to their brother men, knowing neither fear nor reproach. And may we of this school be a company of Thy faithful soldiers, remembering that we are debtors to many for their gifts, and

ready at all times to give our strength to the weak, our substance to the poor, and our sympathy to the suffering, through Jesus Christ, our Leader and our Lord. AMEN.

(From "The Boys' Prayer-Book," by Alexander Devine. Used by permission of Methuen & Co., London, England.)

PRAYER HYMN:

O Lord, Thy benediction give
On all who teach, on all who learn,
That so Thy Church may holier live,
And every lamp more brightly burn.
AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Let every one give according as he purposeth in his heart, not grudgingly, nor of necessity; for the Lord loveth a cheerful giver.

Offertory—Music.

RESPONSE:

Father, we bring to Thee
Gifts of our love;
Wilt Thou accept them now
As Thine above?
Thou hast so freely given
All that we need,

Our gifts and hearts and lives
Are Thine indeed. AMEN.

(For music, see page 96.)

HYMN: "Onward, Christian Soldiers."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Dare to be Brave, Dare to be True."

SCRIPTURE: Psalm 145 (1–5).

LEADER'S PRAYER.

MEMORY WORK:

Review; Scripture, I Corinthians 16 (13–14), "Watch ye, stand fast in the faith."

Who wrote the words that we learned last Sunday? (St. Paul.) If we take these words to ourselves, what are the commands Paul gives to us as good soldiers? What is the first? (Watch ye.)

(*Go over the five commands in this manner several times, and repeat as a whole.*)

New Work: Hymn, "Stand up, Stand up, for Jesus." Verses 1–3.

In the year 1858, there was a great revival in the city of Philadelphia. Its purpose was to win men to Jesus and into His service. Many ministers had come to help preach to the people, and great crowds gathered to hear the

sermons. One of the ministers most interested in the work of making men into good soldiers of Jesus Christ was the Rev. Dudley A. Tyng. He was also one of the most popular preachers. At a noonday prayer-meeting for men at Jaynes Hall, he preached to over five thousand from the text "Go now, ye that are men and serve the Lord." It is said that over one thousand men stood up and expressed their purpose to serve Christ. The occasion was a very happy one. A few days later a sad thing happened. Mr. Tyng met with an accident from which he did not recover.

Just before he died, his father asked him if he cared to send a message to his fellow-ministers. He replied, "Say to them, let us all stand up for Jesus." The message was sent. It so impressed one of them, Dr. George Duffield, Jr., that he wrote a hymn based on this thought. I am sure that you can guess what the hymn is. Yes, "Stand up, Stand up for Jesus." It also included the words of the text of Mr. Tyng's sermon in one of its lines.

The following Sunday, Dr. Duffield preached a memorial sermon for his friend from the text, Ephesians 6: 14, which is that portion of Paul's letter that describes the soldier of the cross

armed for the conflict with a breastplate of righteousness and truth. At the close of the sermon he read the hymn that he had written.

Let us find the hymn in our books and read the first verse together.

When Mr. Tyng said, "Let us all stand up for Jesus," he had in mind his fellow-ministers, for it was to them that the message was sent. They were indeed soldiers of the cross. Christ was their Captain, and they were working in His cause and under His banner. The writer of the hymn, however, means it for all Christians. It is a challenge to us to be loyal to Jesus and to join in the fight against wrong until Christ is everywhere recognized as Lord.

Let us read the second verse.

Again the challenge to stand up for Jesus and to go forth to win the world for Him and away from evil. In this verse occur the words from the text of Mr. Tyng's noonday sermon. What are they? ("Ye that are men now serve Him.")

Let us read the third verse.

This verse tells us that we do not need to depend upon our own strength in our effort to keep loyal and true. On whose strength may we rely? (On that of Jesus Christ.) The

verse says "Put on the gospel armor." This thought came from Paul, who, as we found in our study of his words of counsel to the Corinthians, often thought of Christians as soldiers. Paul said, "Take up the whole armor of God that ye may be able to withstand in the evil day, and, having done all, to stand." These words are from the same letter from which the writer of our hymn took his text for the memorial sermon to Mr. Tyng. Let us read a little more of the letter to see what Paul meant by the armor of God—Ephesians 6 (13–17).

(*Show pictures: "St. George," Donatello. "Sir Galahad," Watts.*)

Does Paul refer to armor of this kind? No, although these men were also soldiers of the cross. Their lives were dedicated to the doing of good and brave deeds in the name of Christ. They needed this kind of armor to protect them from the dangers which they had to face. Not all soldiers wear armor or even uniforms. It is a different kind of soldier to whom the hymn and Paul refer, but one just as brave.

Do you think that Paul was a good soldier of the Cross? I think that there is no doubt about it. He dared and suffered much to

stand up for Jesus. The only armor that he felt necessary was truth, righteousness, faith, and prayer.

(*Read the three verses of the hymn together. At the close of the reading, call attention to the picture that each verse brings before the mind. Then sing the hymn several times, the last time without books if possible.*)

MEMORY VERSION:

Stand up, stand up for Jesus!
Ye soldiers of the cross!
Lift high His royal banner;
It must not suffer loss;
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Stand up, stand up for Jesus!
The trumpet call obey;
Forth to the mighty conflict
In this His glorious day;
Ye that are men now serve Him
Against unnumbered foes,
Your courage rise with danger,
And strength to strength oppose.

Stand up, stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own;
Put on the gospel armor,
Each piece put on with prayer;
Where duty calls or danger,
Be never wanting there.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Loyalty to Our Friends and Companions.

PICTURE: "The Friendship of David and Jonathan," Doré.

(*Tell the story of the friendship of David and Jonathan, emphasizing Jonathan's loyalty to the friend he had vowed to love. I Samuel, Chapter 17, verses 55–58, Chapter 18, verses 1–16, and Chapter 19, verses 1–7. Or one of the children may be asked to tell the story, it having been previously assigned.*)

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

It is my joy in life to find,
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends.

(Frank D. Sherman, in "Services for the Open," The Century Co.)

HYMN: "I would Be True."

SCRIPTURE: (Unison)

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first great commandment of the law. And the second is like unto it, Thou shalt love thy neighbor as thyself.

All things, therefore, whatsoever ye would that men should do unto you, do ye also unto them; for this is the law and the prophets.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

Greater love hath no man than this, that a man lay down his life for his friend.

SCRIPTURE RESPONSE:

Thy word have I hid in my heart
That I might not sin against Thee,
Blessed art Thou, O Lord;
Teach my Thy statutes. AMEN.

(For music, see page 74.)

PRAYER:

Our Father in Heaven, we thank Thee for the greatest of all friendships, Thy friendship to Thy children. May we be ever loyal to this great friendship and find in it the example for our relationship with our earthly friends. We thank Thee for the friendliness of Jesus and the lessons that He left for us. May we truly love our friends as we do ourselves, and be willing to give of ourselves in their service. We pray that the golden rule may be the rule of our lives in dealing with others, and may we ever be loyal and true to those who trust us. For Jesus' sake. AMEN.

PRAYER HYMN:

Father, lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true;
Show me what I ought to do. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Take ye up from among you an offering unto the Lord;

Whosoever is of a willing heart, let him bring it.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee.

AMEN.

(For music, see page 66.)

HYMN: Looking upward Every Day."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Stand up, Stand up for Jesus."

SCRIPTURE: I Corinthians 16 (13–14).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Stand up, Stand up for Jesus." (First three verses.)

Who wrote the hymn that we have just sung? *Ask one of the children to tell the story of the hymn.*) What was the text of Mr. Tyng's sermon which the writer has embodied in the hymn? ("Go now, ye that are men, and serve the Lord.") What was Mr. Tyng's last message to his fellow-ministers? ("Let us all stand up for Jesus.") (*Sing again the three verses of the hymn, using books when necessary.*)

New Work: Scripture, II Timothy 3 (14–17), "Abide thou in the things which thou hast learned."

It was the duty of Jewish parents to teach their children the law at the age of five years. From some accounts that we have, we know that

they were faithful to their duty. We remember that Jesus at the age of twelve surprised the doctors in the temple with His knowledge of the Holy Scriptures.

(*Show picture: "Christ Disputing with the Doctors," Hofmann.*)

We also have the story of Timothy, who, although the son of a Greek father, had a Jewish mother and grandmother who taught him the Scriptures at a very early age.

(*Show picture: "Timothy Learning the Scriptures," Wilde Bible pictures.*)

Just as our mothers read Bible stories to us to-day, so Eunice, the mother of Timothy, read the Old Testament Scriptures to her boy. She did not read them from a book, however, but from a scroll, as we see in the picture. (*Ask some child to describe the scroll from which Hebrew Scriptures are read. If it is not familiar, draw a picture of a scroll upon the blackboard.*)

The elderly woman in the picture may be the grandmother, Lois, whose sincere faith in Christ, Paul mentions in one of his letters to Timothy. Paul had met the family of Timothy at Lystra upon his first missionary journey, and had won them to the new faith.

(*Trace Paul's journey on the map and point out Lystra.*)

The people of Lystra held the young man in very high regard and gave good reports of him to Paul when he stopped there upon his second missionary journey. Paul soon came to care very deeply for Timothy, and took him as a companion for the rest of the trip.

Later, Timothy is given charge of the church at Ephesus. During the time that Paul was held a prisoner at Rome, he wrote to Timothy at Ephesus.

(*Point out Ephesus and Rome upon the map.*)

One of the last letters that Paul ever wrote was to Timothy, whom he calls his "beloved child." We have portions of the original letter in our New Testament in the epistle known as II Timothy. It contains Paul's farewell instructions to Timothy regarding matters in the church. It warns him of false teachers, who are not getting their teachings from the Holy Scriptures, and of men and women who are disloyal to the faith. Let us open our Bibles to II Timothy 3 (14–17) and read these words of counsel.

Paul's last wish for Timothy was that he

might remain loyal to the things that he had learned, for only of these things could he be certain. He must feel the truth of them in his own heart. Paul recalled to him the Sacred Writings which his mother had taught him, and said that they would mean more to him now that he had become a Christian than they did before.

These same Scriptures, to which in the picture Timothy is listening as his mother reads them, are, Paul says, God's words to men, and should be used for teaching and instruction in righteousness that they may help fit men for lives devoted to good works.

Paul gave his counsel to Timothy and to the people of Ephesus; but it is also for us, for it is out of God's word alone that will come inspiration and guidance for a life of service. Let us read again for what the Scriptures are profitable. Verse 16.

(For teaching.)

(For reproof.)

(For instruction in righteousness.)

To what end? Verse 17.

("That the man of God may be complete, furnished completely unto every good work."

(*Drill carefully in these points and read the*

whole passage through several times; the last, only glancing at books when necessary.)

MEMORY VERSION:

Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that, from a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Loyalty to Christ's Commission.

PICTURE: "Jesus and the Woman of Samaria," Hofmann.

Jesus loved people regardless of their race. He wanted to call men and women of every race to be His followers. In the picture He is talking to a woman of Samaria. The feeling between the Jews and Samaritans was not friendly. The Jews looked down upon the

Samaritans because they were the descendants of another race. But Jesus loved them and went among them with His teaching and ministry of healing. Before He went away, He told His disciples that they too must go to people of all races with the gospel message. That command we call "The Great Commission." We will read it in our Service of Worship to-day and think how we, as His followers, can be loyal to it.

The Service of Worship

PIANO PRELUDE.

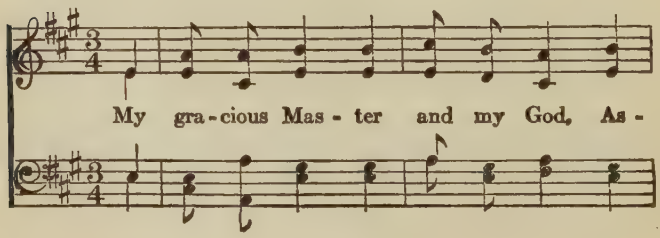
OPENING: (The Great Commission).

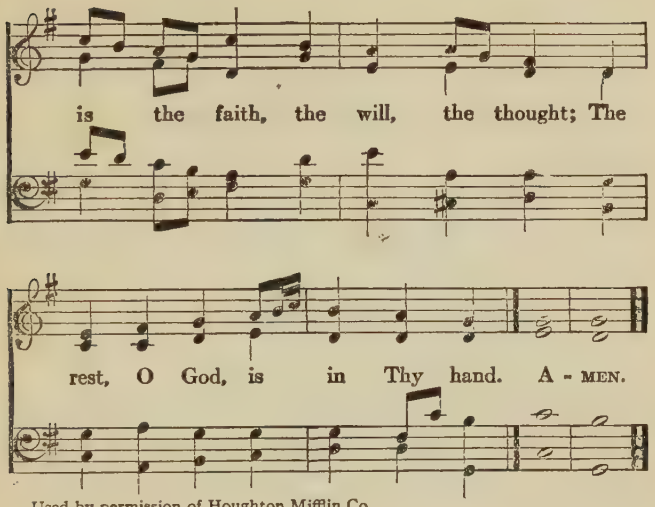
Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

Teaching them to observe all things whatsoever I commanded you:

And lo, I am with you always, even unto the end of the world.

RESPONSE:





Used by permission of Houghton Mifflin Co.

HYMN: We 've a Story to Tell to the Nations."

SCRIPTURE: (Unison)

The spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind;
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

PRAYER:

Our Father in Heaven, we have repeated together the words of the great commission left by Jesus to His disciples. Wilt Thou help us to decide what we can do to assist in the bringing of His Kingdom to the world? We know that it was the wish of our Master that all men should hear the gospel message, and we would have a share in carrying out His will. Wilt Thou help us to love all the peoples of the world because Jesus loved them? Help us also to remember them in our prayers, and when we give our missionary offerings, help us to do more than give liberally, help us to give lovingly and gladly, in Jesus' name. AMEN.

PRAYER HYMN:

Father in Heaven,
Hear us to-day,
Hallowed Thy name be;
Hear us, we pray.
O let Thy kingdom come,
O let Thy will be done
By all beneath the sun,
As in the skies. AMEN.

(For music, see page 65.)

OFFERTORY SERVICE:

Not what we give, but what we share,

For the gift without the giver is bare,
Who gives himself, with his alms feeds three,
Himself, his hungering neighbor, and Me.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. AMEN.

(For music, see page 46.)

HYMN: "Heralds of Christ who Bear the King's Commands."

RECESSIONAL TO CLASSES.

February

THE MEMORY CURRICULUM

First Sunday: Hymn, "God of Our Fathers, Whose Almighty Hand."

Second Sunday: Scripture, Deuteronomy 6 (4–9), "Hear, O Israel."

Third Sunday: Hymn, "O God, Beneath Thy Guiding Hand."

Fourth Sunday: Scripture, Psalm 46, "God is Our Refuge and Strength."

THE SERVICE OF WORSHIP

Theme for the Month: Patriotism.

First Sunday: Patriotism Means Loyalty.

Second Sunday: Patriotism Means Devotion. (Lincoln's Birthday)

Third Sunday: Patriotism Means Service. (Washington's Birthday)

Fourth Sunday: Patriotism Means Christian Brotherhood. (Missionary)

The Memory Curriculum

HYMN: "Dare to Be Brave, Dare to be True."

SCRIPTURE: II Timothy 3 (14–17).

LEADER'S PRAYER.

MEMORY WORK: HYMN, "God of Our Fathers, Whose Almighty Hand."

The month of February always brings with it the thought of patriotism. We celebrate the birthdays of two of our country's patriots and sing the national anthem and other patriotic songs with deeper feeling than at any other time, except, perhaps, on the Fourth of July. We can sing "The Star-Spangled Banner" and "My Country, 'T is of Thee" without the words before us and are proud thus to sing them. We ought to know more patriotic songs to sing at our great national holiday celebrations. It was for a purpose like this that one of the patriotic hymns in our hymn-books was written. In the year 1876, there was a Centennial celebration held in our country to commemorate the

greatest event in history. Do you know what that event was?

(*Show picture: "Signing of the Declaration of Independence," Trumbull.*)

(It was the Declaration of Independence.) Do you know what the word "Centennial" means? (The commemoration of one hundred years.) It was just one hundred years from the time that the United States declared her independence of Great Britain, that a great exhibition, in which the whole country was interested, was held in Philadelphia.

During the Centennial year there was to be a Fourth-of-July celebration at Brandon, a little town in Vermont. The rector of the Episcopal church, Dr. Daniel C. Roberts, wrote a hymn for the occasion.

Dr. Roberts was a man of great patriotic spirit. He had fought as a soldier in the Civil War, and later was chaplain of the National Guard of the State of New Hampshire. The hymn that he wrote for the Brandon celebration was our hymn, "God of Our Fathers, Whose Almighty Hand." They sang it to the tune "Russian Hymn." Later, when the Episcopal hymnal was revised, Dr. Roberts sent the hymn to the committee in charge of the work.

They accepted it, and now we find it in nearly every hymnal that is used to-day. It is one of the hymns that we sing when we celebrate the birthdays of Washington and Lincoln.

Before the hymnal was printed, however, a committee consisting of the Rev. Dr. Tucker, of Troy, N. Y., and George William Warren, organist of St. Thomas's Church, New York City, was appointed to choose a hymn for the Centennial celebration of the adoption of the Constitution. Dr. Roberts's hymn was the one selected. As it had no tune of its own, Mr. Warren wrote the majestic tune to which we sing it to-day and which has helped to make it popular. Mr. Warren was organist of St. Thomas's Church for over thirty years. While he was there, he composed a great deal of music, mostly for his own choir. At the end of twenty-five years' service as organist, a commemorative service was held for Mr. Warren. All of the music used was of his composition, and the hymn, "God of Our Fathers," was sung as the processional.

Let us open our books and read the first verse.

Now we will listen to the tune that Mr. Warren wrote for it.

Did you hear the stirring trumpet call at the

beginning? It just makes us eager to respond with the wonderful words of the hymn that speak of God as leading forth in beauty all the stars and shining worlds of the sky. It is to God as Creator of the Heavens that our song is addressed. It reminds us of another hymn that we learned, where all the heavenly bodies proclaimed that God made them. What was the name of that hymn? ("The Spacious Firmament on High.") Let us repeat from memory the first verse of the hymn.

Let us read the rest of the hymn that we are studying to-day.

The hymn reminds us how God's love has led us in the past and how we must depend upon Him for future success. Then follows a prayer asking God to be our Ruler and to preserve us from war and other evils. It asks also that our lives may be filled with love and that we may ever give God our praise.

(*Read hymn through as a whole. Emphasize the points mentioned, and sing through several times.*)

Memory Version:

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band

Of shining worlds in splendor thro' the skies,
Our grateful songs before Thy throne arise.

Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our ruler, guardian, guide, and stay,
Thy word our law, Thy paths our chosen way.

From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Refresh Thy people on their toilsome way;
Lead us from night to never ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Patriotism Means Loyalty.

PICTURE: "Spirit of '76," Willard.

LARGE AMERICAN FLAG.

For a whole month in our Services of Worship we have been thinking about "Loyalty."

First, loyalty to Jesus, then loyalty to our Church School, to our friends and companions, and to Christ's great commission. There is another loyalty that we owe and one that we are proud to acknowledge. It is loyalty to our country. True patriotism has loyalty as its foundation. What is the name of the picture before us? ("The Spirit of '76.")

Do you suppose that we should now be living in an independent country if the patriots of '76 had not been loyal? They gave themselves, their loved ones, and all that they had for eight long years to preserve the honor of their country. We now have a beautiful flag as the symbol of the country which they gave to us. In our service this morning we will pledge to it our allegiance, and our loyalty to the country for which it stands.

The Service of Worship

PIANO PRELUDE.

SALUTE TO THE FLAG.

I pledge allegiance to my flag,
And to the republic for which it stands:
One nation, indivisible,
With liberty and justice for all.

Response: "Starry Flag, Beloved Flag." (From "Services and Songs for the Junior Department" (Baldwin.) or "The Star-Spangled Banner." (One verse.)

Hymn: "For Peace and for Plenty."

Scripture: Psalm 85 (1, 2; 11–13). (Unison)

O Lord, thou hast been favorable unto thy land;
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sin.

Truth springeth out of the earth,
And righteousness hath looked down from heaven;
Yet the Lord will give that which is good,
And our land shall yield its increase.
Righteousness shall go before him,
And shall make his footsteps a way to walk in.

Prayer:

O God, make us true lovers of the land of our fathers. Help us to keep the promise our country has made to the world. As America promised to be the home of freedom and brotherhood and justice for all, so may we be honorable

enough to keep this promise. Put us in mind of the pleasures and the rights of others. Help us to become noble and great-hearted citizens, always brave, truthful, and fair. So may we be an honorable nation. In Jesus' name. AMEN.

(From "Prayers for Use in Home, School, and Sunday-School," by Frederica Beard. Reprinted by permission of George H. Doran Company.)

PRAYER HYMN:

God bless our native land,
Firm may she ever stand
Through storm and night,
When the wild tempest rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might. AMEN.
(Tune, "America.")

OFFERTORY SERVICE:

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation and call upon the name of the Lord.

I will pay my vows unto the Lord, now in the presence of all His people.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee.

AMEN.

(For music, see page 66.)

HYMN: "Great and Fair is She, Our Land."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Dare to be Brave, Dare to be True."

SCRIPTURE: I Corinthians 16 (13–14).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "God of Our Fathers, Whose Almighty Hand."

What was the hymn that we learned last Sunday? Who was the author? Tell me something about the occasion for which it was written. For what celebration was it chosen as the "Centennial Hymn"? Who wrote the tune? (*Drill on main points of hymn and sing through several times.*)

New Work: Deuteronomy 6 (4–9), "Hear, O Israel."

"I believe in God, the Father Almighty, maker of Heaven and earth." Have you ever heard these words before? They are the beginning of the Apostles' Creed. A creed simply means a belief or a statement of beliefs. My creed is what I believe. There have been

many creeds in the history of the Christian church. The one that has been most used is the one we have just mentioned, the Apostles' Creed. It was written a long time ago, between fourteen and fifteen hundred years, in fact, and was a statement of the religious beliefs of those early Christians and came to be a part of their services of worship. Many churches to-day have adopted it as their creed and use it in their worship, while others have formed creeds for themselves which express their own particular beliefs.

The Hebrews, whose hymns we have in our Book of Psalms, some of which we have learned, also have a creed. They call it the "Shema" from its first word, "Hear." It is even older than the Apostles' Creed, going back almost as far again, for the historian Josephus tells us that Moses commanded his people to read the "Shema" twice daily.

Originally it consisted of only one verse, Deuteronomy 6:14. Let us open our Bibles and read it together.

("Hear, O Israel: the Lord our God is one Lord.")

This was the all-important thing to the Hebrew people. It was what made them distinct

and separate from their neighbors. These other peoples had many gods, but Israel had only one God, Jehovah, and her people believed in Him and trusted Him alone.

Later was added to the "Shema," or Hebrew creed, other verses; first, the five verses following the one that we have just read, then Deuternonomy 11 (13–21), and Numbers 15 (37–41).

We shall learn only the first portion, Deuteronomy 6 (4–9), but let us read the other two also so that we may have a better understanding of what the Hebrew creed is.

(*Read together Deuteronomy 6 (4–9) and ask two of the children to find and read the other two references, Deuteronomy 11 (13–21) and Numbers 15 (37–41).*

As soon as Jewish children were able to talk, they were taught the passages of Scripture contained in the "Shema," for it was a part of the creed itself that parents were to teach them diligently to their children. Timothy had been taught them by his mother, and Jesus also must have learned them as a child.

They further carried out the commands of the creed in repeating it upon rising in the morning and before going to bed at night. They

also wrote these words on small parchment rolls and enclosed them in little cases. These they wore bound on their arms and brows at morning prayer. They inscribed them on the inside of the right-hand door-posts of their houses and of the city gates. No loyal Jew would ever pass the threshold of his home without either touching or saluting the "Shema."

We cannot help but admire the Jewish devotion to the "Shema." Its words express a great thought, that the Lord our God is one Lord and that we should love Him with all our hearts, our souls, and our might, for Jehovah, the God that the Hebrews worshiped, is the one true God and the God that we worship to-day. We, too, should know these words by heart, and often repeat and think over the first two verses. Let us read again these verses, Deuteronomy 6 (4–5).

(*Read the selection through together several times. Repeat the first two verses without books.*)

Memory Version:

Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command

thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house and upon thy gates.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Patriotism Means Devotion.

PICTURE: "Lincoln at Gettysburg," Oakley, or Portrait of Lincoln.

(*Tell the story of the Gettysburg address, adapted from "The Perfect Tribute" by Mary Raymond Shipman Andrews. Proceed directly to the Service of Worship.*)

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

I am not bound to win, but I am bound to be true.

I am not bound to succeed, but I am bound to live up to what light I have.

I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.

(Abraham Lincoln.)

RESPONSE:

God send us men whose aim 't will be,
Not to defend some ancient creed,
But to live out the laws of right
In every thought and word and deed.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State. AMEN.

("Hymnal for American Youth.")

HYMN: "O Beautiful, My Country."

READING: Lincoln's Gettysburg Address.

(By a junior boy.)

PRAYER:

Our Father, we thank Thee for the goodness of Abraham Lincoln as well as for his greatness. We thank Thee that he held truth and right above success and power. We are glad

to know that while he could speak great words upon great occasions and win the just applause of men, he had time to speak words of comfort and cheer to many an unknown soldier of both the North and the South. We thank Thee for the many stories of his kindly acts and gentle life that have come down to us. We thank Thee for his universal love of men, for the ideal of brotherhood which he held for our country and for his devotion to it. Our Father, grant that a like devotion may be inspired in us to-day as we celebrate the birthday of our great president. AMEN.

PRAYER HYMN:

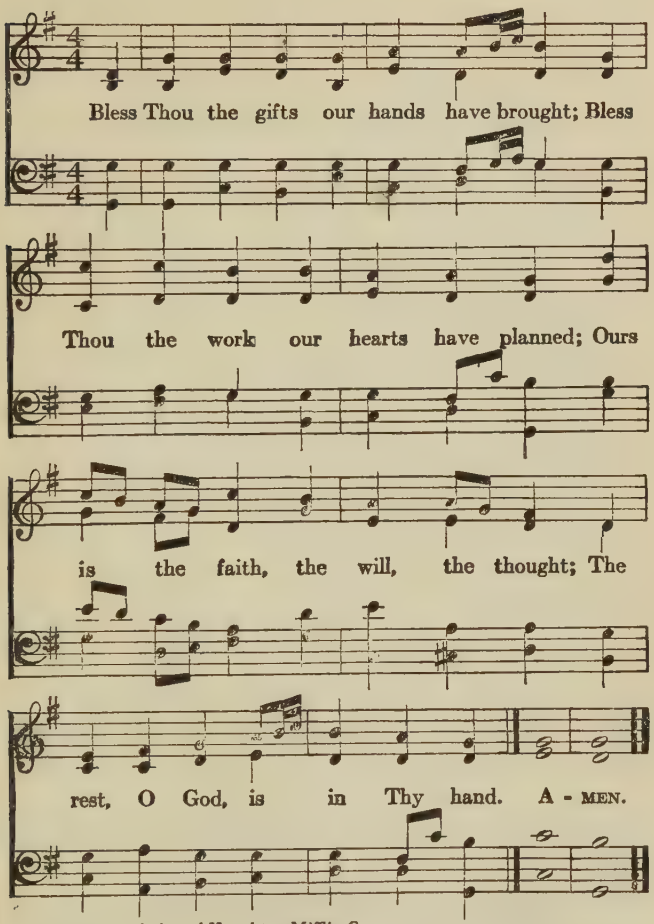
Lord of all truth and right,
In whom alone is might,
On Thee we call;
And may the nation see
That men should brothers be,
And form one family.
God save us all. AMEN.
(Tune, "America.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how he said,
It is more blessed to give than to receive.

Offertory—Music.

RESPONSE:


Bless Thou the gifts our hands have brought; Bless
Thou the work our hearts have planned; Ours
is the faith, the will, the thought; The
rest, O God, is in Thy hand. A - MEN.

Used by permission of Houghton Mifflin Co.

HYMN: "My Country, 'T is of Thee."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "God of Our Fathers, Whose Almighty Hand."

SCRIPTURE: Deuteronomy 6 (4–9).

LEADER'S PRAYER.

MEMORY WORK:

Review: Deuteronomy 6 (4–9), "Hear, O Israel."

What do the Hebrews call the Scripture that we have just read? What does the Hebrew word "Shema" mean? Tell me something about the Hebrew custom concerning the "Shema." Why are they so diligent in teaching these passages to their children, in wearing them upon their arms and foreheads, and in inscribing them upon their door-posts and city gates? (It is so commanded in the "Shema" itself.) (*Read the entire selection through several times, placing especial emphasis on the first two verses. Repeat without books.*)

New Work: Hymn, "O God, Beneath Thy Guiding Hand."

We are always thrilled by stories of courage and devotion. I wonder if we can find in history the story of any more heroic group of men and women than that of the pilgrims, who, exiled from their homes, braved the dangers of a perilous journey across a great ocean into an unknown country, not knowing what their fate might be. We are all familiar with the story of the pilgrims and their faith in God and their desire to worship Him in the way that they believed to be right. We have learned it from our histories, read it in our story-books, and sung it in our hymns.

One of the finest of our hymns which has the pilgrim fathers and their devotion to the worship of God as its theme is "O God, Beneath Thy Guiding Hand." This hymn was written by Dr. Leonard Bacon for use in the Bi-Centennial celebration of the founding of the colony in New Haven. Dr. Bacon was the son of a missionary. He was born in Detroit, Michigan, where his father was missionary to the Indians, in the days when the present great city of Detroit was hardly more than a fort and trading-post. When it was time for him to go to college, he went to New Haven and entered Yale. From there he went to Andover Theological

Seminary. Immediately after graduation he went back to New Haven as pastor of the First Congregational Church and remained there the rest of his life, fifty-seven years.

He was also a professor and lecturer in Yale Divinity School. He edited several hymn-books and wrote a number of hymns, the most famous being his pilgrim hymn.

Let us open our books to the hymn, "O God, Beneath Thy Guiding Hand," and read the first verse.

Why does the writer of the hymn call the pilgrims exiles? To what country did they first go? Why did they leave Holland? At what time of the year did they reach the new land?

(*Show picture: "Landing of the Pilgrim Fathers," Sheffield Gallery.*)

What was one of their first acts upon arrival, as shown in the picture and in the words of the hymn? ("With prayer and psalm they worshiped Thee.")

Let us read the rest of the hymn together.

The second verse reminds us that God heard that day the song and prayer of the pilgrims and blessed them. As their descendants, we must hold that hour in memory and know that

God will also hear our songs and prayers and that His blessing is for us too.

What great gifts mentioned in the third verse did the pilgrims bring to this country, and leave behind them as a legacy to us? (Laws, freedom, truth, and faith in God.)

(*Read the hymn through again. Emphasize the chief points in each verse, then sing through several times, the last time using books only when necessary.*)

Memory Version:

O God, beneath Thy guiding hand,
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshiped Thee.

Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its power
Shall onward, through all ages, bear
The memory of that holy hour.

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

And here Thy name, O God of love,
  Their children's children shall adore,
Till these eternal hills remove,
  And spring adorns the earth no more.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Patriotism Means Service.

PICTURE: "Washington at Trenton," Faed.

(*Ask the children to give instances to prove that Washington served his country faithfully and well.*)

Washington never refused his country's call to service. He fought for its independence. He served it as its first President; but we must not forget that he also served it for many years as a peaceful, law-abiding citizen, loved and respected by the entire community. It may never fall to our lot to render such service to our country as will bring us fame, but let us remember that what our country needs most to-day is more loyal, law-abiding citizens. Let us resolve that our service to our country will be that of Christian citizenship.

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

Let us, as a nation, be just—observe good faith toward all nations, cultivate peace and harmony with all, and give to all mankind the example of a people always guided by an exalted justice and benevolence.

(George Washington.)

RESPONSE:

God send us men of steadfast will,
Patient, courageous, strong and true,
With vision clear and mind equipped
His will to learn, His work to do. AMEN.

("Hymnal for American Youth.")

HYMN: "O Lord Our God, Thy Mighty Hand."

SCRIPTURE: Psalm 1, "Blessed is the man that walketh not in the counsel of the wicked."

RESPONSE:

Thy word have I hid in my heart,
That I might not sin against Thee.
Blessed art Thou, O Lord;
Teach me Thy statutes. AMEN.

(For music, see page 74.)

PRAYER:

Our Father, we thank Thee for the great men that our country has produced. We thank Thee that they have been not only men of courage, but also men of broad vision and high ideals. We thank Thee that our first President was both a brave soldier and a man who desired for his country peace with all nations. We are glad that while his first thought was for his own country and while he faithfully served it, he recognized that its greatness could only be preserved in keeping faith with other nations.

Help us to serve our country faithfully and loyally and to do our part in making it a country which is truly Christian in all its ideals and enterprises.

AMEN.

PRAYER HYMN:

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so to them.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. AMEN.

(For music, see page 85.)

HYMN: "O Beautiful for Spacious Skies."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "O God, Beneath Thy Guiding Hand."

SCRIPTURE: Deuteronomy 6 (4–9).

MEMORY WORK:

Review: Hymn, "O God, Beneath Thy Guiding Hand."

Who wrote the hymn that we have just sung? For what occasion? What is the theme of the hymn? For what reason did the pilgrims come to this country? What was one of their first acts upon arrival?

(*Sing the hymn through several times, the last time without the books, except for occasional reference.*)

New Work: Scripture, Psalm 46, "God is our refuge and strength."

If the army of a great and powerful nation were marching against your country, and you knew it was stronger than your army, and if suddenly something happened to cause the army of the enemy to retreat, would you not feel like

singing a hymn of thanksgiving and praise to God because of the deliverance? Once upon a time this very thing happened in ancient Israel. It was in the reign of King Hezekiah. He had declared his independence of Israel's great enemy Assyria, and Sennacherib, King of Assyria, had sent a part of his army into Israel to demand their surrender, while he proceeded on his way to the conquest of Egypt. Hezekiah refused to surrender and said that he would rely upon Jehovah, his God, to defend the city. Sennacherib wrote to Hezekiah denying Jehovah's power to save the city. Hezekiah took the letter to the temple, spread it upon the altar, and prayed to Jehovah for help.

(*Show picture: "Isaiah," Sargent.*)

He then took counsel with Isaiah, Israel's great prophet. Isaiah prophesied the destruction of Sennacherib's army and the final doom of that great general.

The Bible story says that the angel of Jehovah went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and Sennacherib, King of Assyria, returned and dwelt in Nineveh.

(*Show picture: "Destruction of the Army of Sennacherib," Doré.*)

There was great rejoicing in the land of Israel, and hymns of praise were written to commemorate the event. One of these we shall learn this morning. It is the 46th Psalm. Let us open our Bibles and read it.

It may be divided into three stanzas. Each is followed by the word "Selah." We will not read this word, for it is not a part of the psalm. No one knows exactly what it means, but it was probably a direction to the musicians or a musical term.

The chief thought of the first stanza is that God is a refuge for His people. Because of that, they can have complete confidence and trust, no matter what disasters may occur. Let us read again this first stanza, verses 1–3.

The second stanza directly refers to Israel's deliverance. Like a gently flowing river, so necessary to the existence of Palestine, was Jehovah's presence in the midst of His city to protect and help her. Let us read this stanza. Verses 4–7.

Because Jehovah has proved Himself able to deliver His own city, so will He preserve the nations of the earth. He is supreme ruler of all. Let us read the remainder of the psalm.

(*Divide the group into three sections. Ask each to read a stanza, then change about, so that each section will have read a different part, then read several times as a whole.*)

MEMORY VERSION:

God is our refuge and strength, a very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.

There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The Lord of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.
The Lord of hosts is with us;
The God of Jacob is our refuge.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Patriotism Means Christian Brotherhood.

PICTURE: "Christ Among the Lowly," L'Hermitte.

Jesus was the friend of all. We have seen Him in one picture talking to the rich young ruler and in another to the woman of Samaria. Here we see Him in the home of a very poor family. He was always to be found where a friendly, helpful word was needed. It is not gifts of money that people remember longest, even among those that are very poor. It is

rather the smile of encouragement, the kindly greeting, and the friendly word. These we can all give. As we think to-day in our Service of Worship upon the theme of Christian brotherhood, let us remember that we have one perfect example in the life and teachings of Jesus.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

The Son of Man came not to be ministered unto, but to minister.

Bear ye one another's burdens and so fulfil the law of Christ.

RESPONSE:

When thy heart, with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there. AMEN.

("Hymnal for American Youth.")

SCRIPTURE: Luke 10 (25–37), The Good Samaritan.

HYMN: "Let not Thy Hands be Slack."

PRAYER:

Heavenly Father, help us to love all people, remembering that they are Thy children. May we heed that lesson that Jesus taught in His story of the good Samaritan and be kind and helpful to those in need. Help us not to neglect the opportunities for service that come to us day by day, but to be always ready with our love and sympathy for those who need it. We pray this morning, our Father, for all those who are ill and in trouble and for all those in far-away lands who do not know Thee. Wilt Thou bring to these Thy comfort and Thy care, and help each one of us to do our part in bringing Thy kingdom of love to all the world.

AMEN.

PRAYER HYMN:

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay

And guide them in the homeward way.

AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

Offertory—Music.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We Thy people bring Thee
Gifts that are Thine own. AMEN.

(For music, see page 46.)

HYMN: "O God, Who Worketh Hitherto."

RECESSIONAL TO CLASSES.

March

THE MEMORY CURRICULUM

First Sunday: Hymn, "Where Cross the Crowded Ways of Life."

Second Sunday: Scripture, Micah 6 (6–8), "Wherewith shall I come before the Lord?"

Third Sunday: Hymn, "Jesus Shall Reign Where'er the Sun."

Fourth Sunday: Scripture, Mark 10 (42–45), "Not to be ministered unto, but to minister."

THE SERVICE OF WORSHIP

Theme for the Month: Friendliness.

First Sunday: Jesus, Our Best Friend.

Second Sunday: Friendliness in the Home.

Third Sunday: Friendliness in our Daily Contacts.

Fourth Sunday: Friendliness toward Those in Other Lands.

The Memory Curriculum

HYMN: "Stand up, Stand up for Jesus."

SCRIPTURE: II Timothy 3 (14–17).

LEADER'S PRAYER.

MEMORY WORK:

Review: Psalm 46, "God is our refuge and strength."

Last Sunday we learned a psalm of praise. What was it? What great deliverance in Israel's history had been the occasion for its writing? Tell me the story of how Jehovah saved Israel on that day. What is the great teaching of the psalm as it is expressed in the first verse? (*Read through several times and repeat the first verse without books.*)

New Work: Hymn, "Where Cross the Crowded Ways of Life."

Did you ever stand on a street corner of a great city and watch the crowds pass by? One would need to stand but a few minutes in order to see people of all countries and all races hurrying along in one vast throng. We do not

need to cross the water to meet people of other nations. They have come to us. We have missionary work to do at home as well as in distant lands. We sing

"From Greenland's icy mountains,
From India's coral strand."

It is a splendid hymn to sing. Perhaps we sometimes feel, however, that the sorrows and burdens of those people are too far away for us to reach, but we do know some city where these people are gathered and where there is suffering and need. We have a hymn that tells the story of such a city. It is a great missionary hymn, written by Dr. Frank Mason North and called from its first line, "Where Cross the Crowded Ways of Life."

When the Methodist Hymnal of 1905 was being prepared, there was found to be a great lack of good missionary hymns. Professor Winchester, of Wesleyan University, who was helping in the work, suggested to his friend Dr. Frank Mason North that he write a missionary hymn for the book. Dr. North had written a number of poems, but he said that he did not feel capable of writing a hymn worthy a place in the new hymnal. Professor Winchester was

insistent, however, and finally won a promise that Dr. North would try.

A short time before, Dr. North had preached a sermon from the text, "Go ye therefore unto the partings of the highway," in which he had emphasized the challenge made by the thronging crowds of a city street such as he had seen many times in New York and the great cities of Europe. This was still in his mind and gave him the idea for his hymn. Let us open our hymn-books to Dr. North's hymn and read the first verse together.

We do not need a picture to illustrate this verse, for we have seen so frequently what it describes, a crowded city street. We have heard the various sounds of the different tongues spoken on its corners and seen the hurrying to and fro of throngs of people seeking their own selfish ends. There is something, however, that our author wants us to remember. He tells us that Christ is also on the city streets. Let us read the next two verses of the hymn.

(*Show picture: "Christ in the Home of the Peasant," L'Hermitte.*)

Christ often visited the homes of wretchedness and need. His sympathy was always with

the poor and the sick. He could never pass them by without giving the help that was most needed. He has left for us the task of bringing to those in our midst who do not know Him, the story of His love.

Let us read the last two verses.

(*Show picture: "Christ Healing the Sick," Hofmann.*)

The fourth verse recalls the story of Jesus coming down from the mountain of transfiguration and stopping by the way to heal a young man. It continues in the form of a prayer asking that He will come again to the city streets and that He may remain until all men shall know His love and learn to follow Him.

(*Read the hymn through again together. Fix in mind the central thought of each verse, then sing the hymn several times.*)

MEMORY VERSION:

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,

From paths where hide the lures of greed,
We catch the vision of Thy tears.

The cup of water given for Thee
Still holds the freshness of Thy grace,
Yet long these multitudes to see,
The sweet compassion of Thy face.

O Master, from the mountain-side,
Make haste to heal those hearts of pain;
Among these restless throngs abide;
O tread the city's streets again

Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Jesus, Our Best Friend.

PICTURE: "Christ in the Home of Mary and Martha," Hofmann.

We read in our Bibles that Jesus often visited in the home of Mary and Martha. How glad

they must have been to have Him for a friend and to be able to talk over with Him their joys and sorrows. What a good friend He was to all those who knew Him and needed His friendship. He is just as good a friend to-day. He is the best friend that we have, and we are going to think about His friendship in our Service of Worship this morning.

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

I 've found a friend, O such a friend.
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him;
And round my heart still closely twine
Those ties which naught can sever,
For I am His and He is mine
For ever and for ever.

HYMN: "What a Friend We Have in Jesus."

SCRIPTURE: John 15 (9–17), "Ye are my friends if ye do the things which I command you."

PRAYER:

Our Father, we know that the best friend we

have in all the world is Jesus, and we know that we must choose to have Him live with us if we want Him in our homes and in our lives. Help us to make our lives fit for his friendship. Help us to see how much finer our lives may be if He is there. We thank Thee for all our friends who help us to live our lives in the way we should. May we learn to be true friends and to know how to choose the friends we ought. For Jesus' sake we ask it. AMEN.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER RESPONSE:

O come to my heart, Lord Jesus;
There is room in my heart for Thee.
AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Take ye up from among you an offering unto the Lord.

Whosoever is of a willing heart, let him bring it.

Offertory—Music.

RESPONSE:

Father we bring to Thee
Gifts of our love;
Wilt Thou accept them now
As Thine above?

Thou hast so freely given
All that we need,
Our gifts and hearts and lives
Are Thine indeed. AMEN.

(For music, see page 96.)

HYMN: "Jesus, Thou Divine Companion."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "God of Our Fathers, Whose Almighty Hand."

SCRIPTURE: Psalm 46.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Where Cross the Crowded Ways of Life."

What was the name of the hymn that we learned last Sunday? To what great group of hymns does it belong? (Missionary.) How did the author, Dr. Frank Mason North, come to write it? What gave him the idea for the first line? (*Drill on principal points of hymn and sing through several times.*)

New Work: Scripture, Micah 6 (6–8), "Wherewith shall I come before the Lord?"

There are no braver men to be found either in our histories or story-books than the prophets of the Old Testament. Great men they were, brave, loyal, and extremely patriotic; yet we do not hear them mentioned nearly so often

as we do Moses, Abraham, Joseph, or David.

(*Show picture: Section of Frieze of the Prophets, showing Micah, Haggai, Malachi, and Zechariah. Sargent.*)

Here we have a picture of some of the Old Testament prophets. The first of these is Micah. Micah lived on the western slope of the hills of Judah in a small town near Gath of Philistia.

(*Point out on map the section of the country from which Micah came.*)

The land here was very fertile and productive. Micah and most of his friends and neighbors were farmers. They loved their country life and would have been prosperous and happy had it not been for the unjust and cruel treatment of the rulers and of a group of people who had become very rich. These people who were in power were overtaxing the country people, even taking away their farms and their houses to increase their own wealth. Yet they, too, belonged to Jehovah's chosen race. But they had so far forgotten the kind of a God that He was as to think that they could still remain His true children by bringing Him offerings and sacrifices. This they did faithfully.

Micah grew indignant at the wrongs of his

neighbors and was outspoken and fearless in his criticism and condemnation. His words are recorded in the book bearing his name. He tells his people that Jehovah, their God, is a God who stands for justice and kindness, a God who does not desire nor demand offerings and sacrifices.

Near the close of his book is a passage which sums up his teaching about Jehovah. Let us read it together. Micah 6 (6–8).

It is in the form of a question and answer. The question is, What shall I bring to God or what does He want me to do to serve Him? It goes on to name certain things in the way of offerings which we to-day know that He does not want, but which these early Hebrews believed that He required. Then comes the answer of the prophet which shows the real nature of Jehovah. Let us read it again, Verse 8.

(*Read through several times and repeat the last verse without books.*)

Memory Version:

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers

of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, O man, what is good: and what does the Lord require of thee but to do justly and to love kindness and to walk humbly with thy God?

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Friendliness in the Home.

PICTURE: "Ruth and Naomi," Calderon.

One of the most beautiful thoughts that we have to take with us anywhere and all through life is the thought of a happy home. What is it that makes a home happy? (*Have the children express their own opinions.*)

A home certainly cannot be happy unless there exists among its members a friendly feeling toward one another. There must be that thoughtfulness and consideration for the welfare of every one in it that we are so ready to show toward those outside the home whom we hope to have as friends. This may be hard when we have to take strangers into the home and treat them as members of the family, but

our friendship must include every one beneath our roof if we would preserve the happiness of the home life. We have in our Bibles a beautiful story of a mother whose kindness and friendship toward the girls whom her sons brought into the home as wives won the lasting devotion and service of one of them. We will have the story later in our Service of Worship.

(*Call attention to the picture as the story is being told.*)

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

RESPONSE:

Thy word have I hid in my heart
That I might not sin against Thee.
Blessed art Thou, O Lord,
Teach me Thy statutes. AMEN.

(For music, see page 74.)

HYMN: "O Happy Home, Where Thou Art Loved the Dearest."

STORY: Ruth and Naomi. (*Emphasize the*

friendly feeling that existed between Naomi and her daughters-in-law.)

PRAYER:

Our Father, we Thank Thee for our homes. Help us to do our part in making them happy. Help us to be kind, patient, loving, and loyal toward all the members in them. As the days go by, may we grow into deeper and closer friendship with our parents and our brothers and sisters. Help us to do our part in binding the family circle together in stronger ties of affection. Help us to think of the friendship of Jesus for us, and to be worthy of that friendship by living in our homes the kind of life that will be pleasing to Him and doing the things that He would have us do. AMEN.

PRAYER RESPONSE:

Father in Heaven,
  Hear us to-day;
Hallowed Thy name be;
  Hear us, we pray!
Giver of daily food,
Fountain of truth and good,
Be all our hearts imbued
  With love like Thine. AMEN.

(For music, see page 65.)

Offertory Service:

Let us not be weary in well doing; for in due season we shall reap, if we faint not.

Offertory—Music.

Response:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. Amen.

(For music, see page 46.)

Hymn: "There is Beauty All Around, When There 's Love at Home."

Recessional to Classes.

The Memory Curriculum

HYMN: "Where Cross the Crowded Ways of Life."

SCRIPTURE: Micah 6:8.

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Micah 6 (6–8), "Wherewith shall I come before the Lord?"

To what question was the verse that we have just read an answer? We find these words in the book of Micah. Tell me something about him. Why was it necessary for Micah to remind his people of Jehovah's real nature? What does God require of us? (*Read the whole passage through several times and repeat the last verse without books.*)

New Work: Hymn, "Jesus Shall Reign, Where'er the Sun." Verses 1, 2, 3, and 5.

In the days of Puritanism in England, many of the people believed that it was wrong to sing anything but psalms in their churches. Inasmuch as these were not in rhyme, they could not be sung to their familiar tunes. So at first they

were simply chanted or repeated. After a time it became the custom to make them over into rhyme and for people to sing them to the old tunes. These were the kind of hymns that the pilgrim fathers brought with them to America, and Longfellow tells us in "The Courtship of Miles Standish" that when John Alden went on his errand to Priscilla, he

"Heard, as he drew near the door, the musical voice of Priscilla
Singing the hundredth Psalm, the grand old Puritan anthem,
Music that Luther sang to the sacred words of the Psalmist."

Still these Puritans thought that it would be wrong to change the words of the psalm a great deal. So often these were simply twisted about and made into very poor poetry.

It was fifty-four years after the landing of the Pilgrims in America that Isaac Watts was born in England. His father was a minister. It was in his father's church that he became familiar with the singing of psalms. While he was still a young man, he protested to his father against what he considered the abuse of them. "Why don't you give us something better, young man?" his father asked. The

young man accepted the challenge and entered upon his career of hymn-writing. He was really the first Englishman to write hymns which expressed the religious feelings of the people in words other than the psalms. For this reason he has been called the "Father of English Hymn-Writers."

He wrote a great many hymns. In some of them he has drawn upon the psalms for his ideas. One of his best hymns, a great missionary hymn, and one of the finest in the English language, is based upon the 72nd Psalm. The name of the hymn is "Jesus Shall Reign Where'er the Sun." Let us open our books to this hymn and our Bibles to Psalm 72. We will read the first verse of the hymn together.

The hymn looks forward to the time when Christ's kingdom shall spread over the whole world and when Jesus shall reign in every land, just as the sun in its journey reaches every land and returns again and again to give light to the people. The kingdom of Christ shall last for ever or, as the hymn says, until moons shall rise and set no more. Let us read the same thoughts in the words of the psalmist, verses 5 and 8.

Let us now read the next two verses of the hymn. Let us also read what the psalm says about the praises of the nations, and notice how the same thoughts are expressed in both hymn and psalm. Verses 9, 10, 11, and 15.

Let us read the last verse of the hymn. Again, we find its every thought contained in the psalm. Verses 17, 18, and 19.

(*Read again the verses of the hymn, get the principal thought of each verse in mind, and sing several times.*)

MEMORY VERSION:

Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen!

Announcements

Preparation for Worship

THEMES FOR SERVICE OF WORSHIP: Friendliness in Our Daily Contacts.

PICTURE: "Christ the Consoler," Plockhorst.

Friendliness means more than doing something for others. It is the kindly feeling that we have in our hearts which goes out to all those with whom we are associated. It is a feeling of good will, of kindliness, of helpfulness, and of sympathy. Selfishness is forgotten in consideration of the needs of others. Jesus showed this kindly, sympathetic attitude in His daily associations with people. On one hand, He was the leader and teacher; on the other, the friend and, as the picture shows, the consoler of all those who needed comfort and consolation. Today in our worship we are going to think of showing friendliness to all those whom we meet in our daily living.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES: (Unison)

Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

Thou shalt love thy neighbor as thyself.

HYMN: "Love Thyself Last."

SCRIPTURE: Romans 12 (9–21), "Be tenderly affectioned, one to another."

PRAYER:

Our Heavenly Father, we thank Thee for our friends and the many kindnesses that we have received from them. Many of these we shall never be able to repay. So help us to show our gratitude by being kind to others when the opportunity comes. Help us to have a friendly attitude toward all those with whom we come in contact each day. Teach us to be considerate of others, sympathetic with those in trouble, and always ready to help when we can do so. We thank Thee for the friendliness of Jesus toward all mankind. We are glad to know that He called His disciples friends. May we follow His example of friendliness in our contacts with other people and be tenderly affec-

tioned one to another, for Jesus' sake. AMEN.

PRAYER HYMN:

O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do
As best it pleaseth Thee.

Where'er Thou sendest, we will go,
Nor any question ask.
And what Thou biddest we will do,
Whatever be the task. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

To do good and to contribute, forget not, for with such sacrifices God is well pleased.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. AMEN.

(For music, see page 85.)

HYMN: "Hark! the Voice of Jesus Calling."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Where Cross the Crowded Ways of Life."

SCRIPTURE: Micah 6:8.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Jesus Shall Reign Where'er the Sun."

What was the name of the great missionary hymn that we studied last week? Who wrote it? Upon what psalm was it based? What was the Puritan custom in regard to the singing of hymns? What started Isaac Watts upon his career of hymn-writing? What was the difference between his hymns and those previously sung? (*Read the hymn through together. Call attention to the principal thoughts, and sing over several times.*)

New Work: Scripture, Mark 10 (42–45), "Not to be ministered unto, but to minister."

One day toward the end of Jesus' life on earth He was traveling up to Jerusalem with His dis-

ciples. He knew that the time was near when He should leave them. So He began to tell them all the things that would happen. He told them of His betrayal in Jerusalem, of His death on the cross, and of His resurrection.

James and John, with their minds upon the final triumph of Jesus rather than the suffering, asked that they might have a share in His glory. One desired to sit at His right hand and one at His left. The rest of the disciples were indignant at the selfishness of James and John for wanting for themselves the highest places in Christ's kingdom. They wondered where *their* places would be, for they, too, were thinking of themselves and of glory and power.

Jesus, however, did not rebuke James and John for their forwardness, but explained to them that to share with Him meant suffering and that the high places in His kingdom would go to the worthy. They would be the gift of the Father Himself.

Jesus thought that the time had come to teach His disciples what the true nature of His kingdom was and how they could become members in it, for Christ's kingdom was a different sort than the kingdom the Jews had expected. So He called them closer to Him and tried to make

it plain to them that only through service could they come into His kingdom. Let us read together Christ's own words to His disciples in Mark 10 (42–45).

First, Jesus calls attention to earthly rulers, how the great ones were those who were in authority. But He said that it would not be so with them; the great ones among them would be the ones who served or ministered. It would be the one who served best and who was willing to sacrifice himself that would occupy the highest place.

He called their attention to His own ministry. He had come not to be ministered unto, but to minister. His purpose was to serve others, and He would give even His life in the service of mankind.

(*Read passage several times. Question children regarding their understanding of it, and repeat without books if possible.*)

Memory Version:

And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your

minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Friendliness toward Those in Other Lands.

PICTURE: Poster showing child-life in many lands.

What is the difference between the boys and the girls in the pictures and those that go to your school? (Their clothes.) Yes, and as far as we can see that is the only difference. They laugh, they sing, and they play just as we do. If we were living in their countries, we should probably wear the same kind of clothes, for everybody chooses clothes to suit the climate of the country in which he lives. We do not think of clothes, however, when we choose our friends, but of the people themselves. We like generous, loving, and happy people, and the boys and girls in the pictures look as though they might be this kind. Sometime we may visit the countries where they live and meet them and

talk with them. Until then let us think of them as friends. To-day in our Service of Worship we are going to think of friendliness toward the boys and girls of other lands.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES: (Unison)

Go ye into all the world, and preach the gospel to every creature.

Declare his glory among the heathen, his wonders among all people.

RESPONSE:

Ye servants of God, your Master proclaim,
And publish abroad His wonderful name;
The name all-victorious of Jesus extol;
His kingdom is glorious, He rules over all.

AMEN.

("Hymnal for American Youth.")

HYMN: "We 've a Story to Tell to the Nations."

SCRIPTURE: Psalm 67, "Let the peoples praise thee."

RESPONSE:

From all that dwell below the skies,
Let the Creator's praise arise;

Let the Redeemer's name be sung
Through every land, by every tongue.
AMEN.

(Tune "Old Hundred.")

PRAYER:

Our Father, we pray this morning for our friends in other lands. May we always think of them as friends and be interested in their lives and the countries in which they live. Help us to remember in our prayers the boys and girls who do not have Christian schools in which to learn about Jesus. May our missionaries reach all such boys and girls with the story of Jesus and His love. May our sympathy and our interest in them lead us to give all that we can to aid the missionaries in their work of spreading the gospel. Help us always to remember that Jesus desired that people of every land should become His followers and sent His disciples forth to tell them about Him. Grant that we too may help in carrying out His command. In Jesus' name. AMEN.

PRAYER HYMN:

Not for myself alone
May my prayer be;
Lift Thou Thy world, O Christ,
Closer to Thee.

Cleanse from its guilt and wrong,
Teach it salvation's song
Till earth, as Heaven, fulfil
God's holy will. AMEN.

(Tune, "St. Edmund.")

OFFERTORY SERVICE:

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

Offertory—Music.

RESPONSE:

Father, we bring to Thee
Gifts of our Love;
Wilt Thou accept them now
As Thine above?
Thou hast so freely given
All that we need,
Our gifts and hearts and lives
Are Thine indeed. AMEN.

(For music, see page 96.)

HYMN: "The Whole Wide World for Jesus."

RECESSIONAL TO CLASSES.

April

THE MEMORY CURRICULUM

First Sunday: Hymn, "All Glory, Laud, and Honor."

Second Sunday: Scripture, John 11 (25–26), "I am the resurrection and the life."

Third Sunday: Hymn, "Come, Thou Almighty King."

Fourth Sunday: Scripture, Revelation 3 (20–21), "Behold, I stand at the door, and knock."

THE SERVICE OF WORSHIP

Theme for the Month: The Easter Message.

First Sunday: The Awakening of Nature.

Second Sunday: The Songs of Children. (Palm Sunday)

Third Sunday: The Easter Story. (Easter)

Fourth Sunday: Spreading the Easter Message. (Missionary)

(*The order of these programs should be changed to suit the date of Easter.*)

The Memory Curriculum

HYMN: "When Morning Gilds the Skies."

SCRIPTURE: Psalm 121.

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Mark 10 (42–45), "Not to be ministered unto, but to minister."

Who spoke the words that we learned last Sunday? To whom was Jesus speaking? Where were Jesus and His disciples going? What had happened that caused Jesus to explain to the disciples the meaning of His kingdom? Who will be greatest in Christ's kingdom? (*Read the passage through several times, and repeat without books.*)

New Work: Hymn, "All Glory, Laud, and Honor."

(*Show picture: "Christ's Entry into Jerusalem," Plockhorst.*)

One of the stories of Jesus that we like to hear and tell at this time of the year is that which the picture portrays. (*Ask one of the*

children to tell the story that the picture tells.) Now let us open our Bibles to Mark 11 (1–11) and read the story as Mark tells it.

Did you ever stop to think that it is nearly two thousand years now that people have been reading and telling the stories of Jesus. It is hard to imagine anything that happened so long ago, because we know so little about the people who lived in the first few centuries after Jesus was here that they seem hardly real. And yet some of the greatest heroes of our faith lived many years ago. Those were hard times in which to live, and to be true to the faith often called forth real heroism.

One of the stories that has come down to us is that of Theodulf, Bishop of Orleans, who in the year 820 was cast into prison because some enemy had said that he was disloyal to the king. This was King Louis, one of the sons of Charlemagne, a man who had none of the finer qualities of his great father. The accusation against Theodulf was false, but he was given no opportunity to prove his innocence. He was very patient during his imprisonment and spent his time reading and thinking upon the stories of Jesus. While he was in prison, he wrote a hymn based upon the story that we have just

read, the triumphal entry of Jesus into Jerusalem. A story which has come down through the ages says that Theodulf taught his hymn to a group within the prison. One day they were singing it in chorus when the king passed by. Louis was so impressed by the beauty of the hymn that he made inquiries concerning it. So it came about that Theodulf was released from prison by the king's order, all on account of this hymn.

The name of the hymn is "All Glory, Laud, and Honor." It was written in Latin and was translated into English by Mr. John Mason Neale, who has translated so many of the old Latin and Greek hymns. Let us open our books and read the hymn together.

The author of the hymn desires that we give glory and praise and honor to Jesus, our Redeemer and King, just as the children of the Hebrews on that first Palm Sunday did Him honor and sang His praises. Our author says that as He accepted their prayers and praise; so will He accept ours to-day.

(*Read the hymn through again, and sing several times.*)

Memory Version:

All glory, laud, and honor

To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring!
The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name comest,
The King and blessed One!
To Thee, before Thy passion,
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.

Announcements
Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Awakening of Nature.

PICTURE: "Spring," Ruysdael.

We are always glad to welcome the springtime, for we can spend so much more time out of doors. We watch eagerly for the first robin, the first wild-flowers, and the budding of the trees. It seems sometimes as though it were so long in coming, and then suddenly we realize that everything around us is blooming. All nature has awakened from its long winter's sleep, and there is new life all around us to help us celebrate the Eastertide and fill our hearts with gladness as we look forward toward the day of Jesus' resurrection. The thought for our Service of Worship this morning will be the "Awakening of Nature."

The Service of Worship

PIANO PRELUDE.

CAROL: "Springtime," (By Junior Choir,) ("Junior Hymns and Carols," Leyda)

UNISON READING:

O ice and snow, O frost and cold,
O bitter death, that bound the world!
O biting winds and frozen mold— Farewell!
Ho, land! ho, living waters, sing!

For God has sent us back His spring!
Hark how the sylvan voices cry,
Our God is love! Love cannot die!
Sure as the peace that follows strife,
The resurrection's glorious life!

(From "Orders of Worship" "Hymnal for American Youth.")

HYMN: "Sing, for the World Rejoices."

SCRIPTURE: Psalm 19 (1–6), "The Heavens declare thy glory."

PRAYER:

O God, we thank Thee for this universe, our great home; for its vastness and its riches and for the manifoldness of the life which teems upon it and of which we are part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses, by which we can see the splendor of the morning and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care, so darkened by passion, that we pass heedless and

unseeing when even the thorn-bush by the wayside is aflame with the glory of God. AMEN.

(From "Services For the Open," published by the Century Co.)

PRAYER HYMN:

My God, I thank Thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right. AMEN.

OFFERTORY SERVICE:

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

(Tune, "Almsgiving," "Hymnal for American Youth.")

Offertory—Music.

OFFERTORY PRAYER:

Our Father, we bring to Thee our offering, and may we add to it the offering of our hearts and lives in willing service to show our love for Thee. AMEN.

HYMN: "The Heavens Declare Thy Glory."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "The Spacious Firmament on High."

SCRIPTURE: Psalm 95 (1–7).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "All Glory, Laud, and Honor."

What was the name of the hymn that we studied last Sunday? Who wrote it? Where was Theodulf when he wrote the hymn? How did he come to be in prison? What is the story of his release from prison? What Bible story does the hymn tell? (*Read the hymn through and sing several times.*)

New Work: Scripture, John 11 (25–26), "I am the resurrection and the life."

(*Show picture: "Jesus in the Home of Mary and Martha," Hofmann.*)

Here we have the picture of a happy home. It is that of Mary and Martha and their younger

brother, Lazarus. This home was in Bethany, a little town quite near to Jerusalem. (*Point out Bethany and Jerusalem on the map.*)

These people were friends of Jesus. He was always welcome in this home, and whenever his preaching and teaching brought Him near to Bethany, it was His custom to visit His friends there, as the picture shows. There came a day, however, when the home was not happy. In fact, it was very, very sad, for the young Lazarus was dangerously ill, and Jesus was not there. The Jews in that section of the country had not been friendly to Jesus and would not receive His teaching. So a return to Bethany would probably mean death. He had crossed over the Jordan into Perea. (*Trace journey on the map.*) Here He was received kindly, and many believed His teaching. It was while Jesus was in Perea that Lazarus became ill. The first thought of the sisters was that if Jesus were only with them, He would cure Lazarus. So they sent to Him this message, "Lord, behold, he whom Thou lovest is sick."

Jesus knew immediately that Lazarus would die, but that death would not last, for He Himself would raise him from the dead. He saw God's opportunity to prove to the world that

He was the Son of God. In this circumstance would both the Father and the Son be glorified. He started the preparations for His journey. His disciples did not want Him to go. They were afraid that the Jews would kill Him; but Jesus was never afraid and always went to those who needed Him. It was some few days later that Jesus arrived in Bethany. In the meantime, Lazarus had died, and there was mourning in the home. Then came the message, "Jesus is coming," and Martha hastened out to meet Him. The sisters had been watching and waiting for Him to come, even though they believed that He had come too late, for while they were confident that if Jesus had been there He could have prevented their brother from dying, they did not think of the possibility of His restoring him to life. Martha's first words to Jesus were, "Lord, if Thou hadst been here, my brother had not died. And even now I know that whatsoever Thou shalt ask of God, God will give Thee." Jesus said to her, "Thy brother shall rise again." Martha thought that He meant in the last day when all should rise from the dead and said to Jesus, "I know that he shall rise again in the resurrection at the last day." Then Jesus said to her, "I

am the resurrection, and the life; he that believeth on me, though he die, yet shall he live, and whosoever liveth and believeth on me shall never die."

These last words are the words that we are going to learn to-day. Let us open our Bibles to John's gospel, which is the only one that tells the story of the raising of Lazarus, chapter II, verses 25 and 26. Let us read them together.

Martha had been in deep grief. She believed that she would see her brother again, but it might not be for a long time. Jesus draws her attention from her grief and her own thoughts to Himself, and shows her that it is not the resurrection of the last day to which He refers. Jesus Himself is the resurrection and the life, and He explains it more fully in the words that follow, "He that believeth in me, even if he shall have died physically shall live eternally. And every one that liveth physically and believeth in me shall never die eternally."

Jesus asked Martha, "Believest thou this?" She assured Him that she believed the words that He spoke, and went back to the house and called her sister Mary and told her to greet Jesus, who had come. Shortly after, Jesus re-

stored Lazarus to life, and there was happiness again in the home at Bethany.

(*Read the verses over several times, and repeat without books.*)

MEMORY VERSION:

I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Songs of Children.

PICTURE: "Christ's Entry into Jerusalem," Plockhorst.

Last Sunday, when we were studying the hymn, "All Glory, Laud, and Honor," we read the story that this picture tells. Where was Jesus going? How near to the close of His life did the triumphal entry into Jerusalem occur? (It was His last Sunday.) Why do we call this day, which we keep in commemoration, Palm Sunday? There were children in the company that strewed palms and sang praises to Jesus on that first Palm Sunday. So to-day we are going to add our songs of praise

to those of others as we keep the anniversary of His triumphal entry.

The Service of Worship

PIANO PRELUDE: "The Palms."

CALL TO WORSHIP:

Hosanna:
Blessed is he that cometh in the name of the Lord:
Blessed is the kingdom that cometh, the kingdom of our father David:
Hosanna in the highest.

HYMN: "Hosanna, Loud Hosanna, the Little Children Sang."

SCRIPTURE: Psalm 24 (7–10), "Lift up your heads, O ye gates."

RESPONSE:

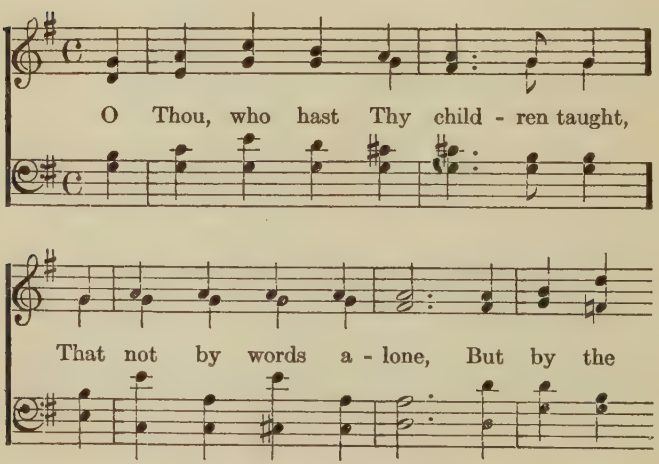
Lift up your heads, ye mighty gates!
Behold, the King of glory waits;
The King of kings is drawing near;
The Saviour of the world is here. AMEN.
(Tune, "Waltham.")

PRAYER:

We thank Thee, our Father, for the love which Jesus always showed for children. We are glad that there were children in the company that greeted Him as He entered Jerusalem on that

first Palm Sunday. As we sing our songs of praise, help us to remember that Jesus loves us to-day just as He loved the children in the days when He was here upon earth and placed His hand upon their heads and blessed them. Grant that we may love Him too, and show that we love Him by doing the kind of things that we know that He would like to have us do. Help us each day to be brave, loyal, and true. Help us to be thoughtful and considerate of others. May we be helpful and loving in our homes, and help us to show, by always doing kindly deeds, that we belong to the company of children who are following Jesus and singing praises to His name. AMEN.

PRAYER HYMN:



fruit of hol - y deeds Our love to God is shown,
Up - on the dai - ly path of life
Up - hold us as we go, That in our lives, as
with our lips, Thy good-ness we may show. A-MEN.

OFFERTORY SERVICE:

Honor the Lord with thy substance and with the first-fruits of all thine increase.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee.

AMEN.

(For music, see page 66.)

HYMN: "To David's Son, Hosanna."
(Worship and Song)

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "All Glory, Laud, and Honor."

SCRIPTURE: John 11 (25–26).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, John 11 (25–26), "I am the resurrection and the life."

To whom did Jesus speak the words that we have just read? Why had Jesus come to the home in Bethany? What dangers attended His visit there? What was the result of His visit? (The resurrection of Lazarus.) (*Read verses again, and repeat without books.*)

New Work: Hymn, "Come, Thou Almighty King." Verses 1, 2 and 3.

What is our national anthem? ("The Star-Spangled Banner.") Do you know the names of the national anthems of any other countries? The "Marseillaise," of France, and "God Save our Gracious King," of England. We ought to be particularly interested in England's national anthem, because England was the mother

country and also because we have taken over the tune for our own hymn, "My Country, 'T is of Thee." The English hymn was first published about the year 1743, and in a short time became very popular. Every one in England was singing it. It usually happens that whenever a song grows to be very popular, many others are written based upon it and in imitation of it. This is how the hymn that we are going to learn to-day, "Come, Thou Almighty King," came to be written. It came out shortly after the national hymn and is in imitation of it, but the name of the author never has been known. Some people think that it was written by Charles Wesley, and it is credited to him in our hymn-book, but we really cannot be sure. It soon became known in America and is now to be found in nearly all our hymn-books.

An interesting story is told about it in connection with our own Revolutionary War. "A congregation of patriotic colonists were worshiping in their church on Long Island when the service was interrupted by the arrival of a company of Hessian troops. The captain stalked up the aisle and commanded the people to sing "God Save the King." The organist started the tune that we call "America"; but

the people, true to the cause of the American colonies and to their God, sang this hymn:

"Come, Thou Almighty King,
Help us Thy name to sing."

And the soldiers withdrew without enforcing their demands."[1]

Let us open our books and read the first three verses of the hymn, for these are the ones that we shall learn.

The hymn addresses God, first, as a mighty King who is to reign over us. Then as "Father All-Glorious," "Ancient of Days," "Incarnate Word," "Spirit of Holiness," "Holy Comforter," and "Spirit of Power." Some of these titles we may not understand by themselves, but they are just different ways of expressing God's greatness and power. We can understand the terms "King," "Father," and "Comforter," and these are all that we need to make us understand and love the hymn. God is a King, mighty and powerful, who will lead us and protect us. He is a Father, loving and kind, who will hear us when we pray. He is a Comforter, who will come into our hearts

[1] From "One Hundred and One Hymn Stories," by Carl F. Price, copyright, 1923. Used by permission of the Abingdon Press.

and be with us when we need help and comfort.

(*Read again the three verses of the hymn. Ask the children if they would not like to sing it to the tune of America, as the colonists sang it that day for the Hessian soldiers, and try it once to that tune. Then sing it several times, using the familiar tune to which it is usually sung.*)

MEMORY VERSION:

Come, Thou almighty King,
Help us Thy name to sing,
  Help us to praise:
Father, all-glorious,
O'er all victorious,
Come, and reign over us,
  Ancient of Days.

Come, Thou incarnate Word,
Gird on Thy mighty sword,
  Our prayer attend;
Come, and Thy people bless,
And give Thy word success;
Spirit of holiness,
  On us descend.

Come, holy Comforter,
Thy sacred witness bear

In this glad hour:
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of Power.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Easter Story.

EASTER LILY.

Easter is a day of joy. Its message is a message of hope. We bring our Easter lilies to the church to express the joy and gladness that we feel in our hearts at this time, and send them out among the poor and the sick, hoping that the flowers may call again to their minds the Easter story and bring to them its joyful message. We are going to hear to-day in our Service of Worship the Easter story, and sing our Easter carols in commemoration of Christ's resurrection.

The Service of Worship

PIANO PRELUDE.

ANTHEM: "Lift up, Lift up Your Voices Now." (Junior Choir.)

(From "Service and Songs for Use in the Junior Department of the Church School." Baldwin.)

SCRIPTURE: (Unison)

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

Set your mind on the things that are above, not on the things that are on earth.

HYMN: "Welcome, Happy Morning, Age to Age Shall Say."

PICTURE: "He is Risen," Plockhorst.

LEADER:

What is the story that the picture tells? (That Christ is risen.) All the gospel writers tell the story of the resurrection of Jesus. Let us read for our Scripture, first, the story as Matthew tells it.

SCRIPTURE: Matthew 28 (1–10), The Resurrection Story.

PICTURE: "Holy Women at the Tomb," Ender.

LEADER: How do you think that the women felt when they first saw the angel? (They were frightened.) Yes, the picture shows it very clearly. Let us read what Mark says about it.

SCRIPTURE: Mark 16 (5–8), The Angel and the Women.

PICTURE: "Peter and John Hastening to the Sepulcher," Bernand.

LEADER: Mary told the news of the empty tomb to Peter and John. What did they do when they heard it? (They ran to see for themselves.)

SCRIPTURE: John 20 (3–10), The Disciples at the Tomb.

PICTURE: "Easter Morning," Hofmann.

LEADER: Who are the people in the picture? (Jesus and Mary.) John tells us more about Mary than the other writers do. Let us read what he says about Jesus' conversation with Mary.

SCRIPTURE: John 20 (11–18), Jesus' appearance to Mary.

PRAYER:

Our Father, we thank Thee for the Easter story and the hope which it brings to us. As Jesus came again to earth after His death and walked and talked with those who were His friends, we know that He will come to us and be with us when we need Him. We thank Thee that we have such a friend and helper. Help us

to remember this Easter-time that Jesus died to save all mankind. May we do all that we can to spread the Easter message until all the world shall know the resurrection story. In Jesus' name. AMEN.

PRAYER HYMN:

Send Thou, O Lord, to every place
Swift messengers before Thy face,
The heralds of Thy wondrous grace,
Where Thou Thyself wilt come. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Every good and every perfect gift is from above, coming down from the Father.

Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand. AMEN.

(For music, see page 195.)

HYMN: "Come Ye Faithful, Raise the Strain."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Jesus Shall Reign Where'er the Sun."

SCRIPTURE: Mark 10 (42–45).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Come, Thou Almighty King."

What was the name of the hymn that we learned last Sunday? From what country did it come? What other hymn did it imitate? To what tune was it first sung? Tell the story of the hymn and the Hessian soldiers. (*Read it through together. Call attention to the underlying meaning, and sing several times.*)

New Work: Scripture, Revelation 3 (20–21), "Behold, I stand at the door and knock."

At the very end of our Bibles is a book called Revelation. It was written by a man named John, who tells us near the beginning of his book that while he was on the island of Patmos, God made known to him in a vision certain

truths concerning Jesus, and that he was to write these things to the seven churches in Asia. That is what Revelation means, the making known of God's truth to men.

Some of those churches in Asia Minor had been founded by Paul, the others by his disciples or followers. The cities where these churches were located had grown to be centers of wealth, commerce, and learning. Their people had been drawn away from religious things by the luxury and pleasure that surrounded them. John's message was a call to repentance and to the interest in the church that had been theirs in the beginning. It reminds us of Micah denouncing the wickedness of ancient Israel.

The words that John spoke, he says, were given to him by Christ Himself, whom he saw in his vision. Some of the churches are accused of particular sins from which they are warned to turn away. To Laodicea, the last church addressed, the warning is especially severe. The members of this church have lost their enthusiasm for the cause of Christ. Their riches have made them self-satisfied. They do not think that they need Christ and the church any longer. They are selfish, and so more than all the others do they need to repent. Christ

reproves them as a church, and, because of His great love for them, calls them to do a greater work for Him than they have ever done before.

Then follows a call to each individual to open the door of his heart and let Christ in. It is this passage that we are going to learn to-day; so let us open our Bibles to Revelation 3 (20–21) and read it together.

(*Show picture: "The Light of the World," Holman Hunt.*)

This picture is called "The Light of the World." It was painted by Holman Hunt, a British artist, and hangs in Keble College, Oxford. Below it are written the words that we have just read.

It is a beautiful thought—Christ knocking at the door of our hearts and wanting to come in and be our friend. He says that if we will open the door, He will come in and sup with us. To eat a meal together was, for the people of Jesus' country, a proof of confidence and affection. If we take Jesus into our hearts and lives and are true to Him always, He will be with us now, and later we shall go to be with Him, where He is with the Father.

(*Read verses several times, and repeat without books.*)

MEMORY VERSION:

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him and he with me.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Spreading the Easter Message.

PICTURE: "The Risen Christ among the Evangelists," Fra Bartolommeo.

This is a picture of Christ after the resurrection. He is talking with His disciples and giving them a last message. What message did Christ leave for His followers? (Go ye into all the world and preach the gospel to every creature.) We know that many people still have never heard the story of Christ's resurrection. It is the task for those who love Him to spread the Easter message to every part of the world. This is to be the thought for our Service of Worship this morning.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

Go ye into all the world, and preach the gospel to every creature.

Declare his glory among the heathen, his wonders among the people.

ANTHEM: "Go Ye." (Junior Choir)

(From "Junior Hymns and Carols," Leyda.)

HYMN: "Hark the Voice of Jesus Calling."

SCRIPTURE: Matthew 28 (16–20), The Great Commission.

PRAYER:

Almighty God, Father of all mankind, send out Thy light and Thy truth into the darkened corners of the earth. Stir in our hearts anew from day to day sympathy for Thy needy ones, loyalty for our Master, and a high purpose in Thy work; that so laborers may be sent forth into the harvest and Thy kingdom may come throughout the world. AMEN.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

Father in Heaven,
Hear us to-day;

Hallowed Thy name be;
Hear us we pray!
O let Thy kingdom come,
O let thy will be done
By all beneath the sun,
As in the skies. AMEN.

(For music, see page 65.)

OFFERTORY SERVICE:

Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. AMEN.

(For music, see page 85.)

HYMN: "O Zion, Haste, Thy Mission High Fulfilling."

RECESSIONAL TO CLASSES.

May

THE MEMORY CURRICULUM

First Sunday: Hymn, "O God, Our Help in Ages Past."

Second Sunday: Scripture, Psalm 119 (9–11), "Wherewith shall a young man cleanse his way?"

Third Sunday: Hymn, "O Master Workman of the Race."

Fourth Sunday: Scripture, Matthew 5 (43–48), "Ye therefore shall be perfect as your Heavenly Father is perfect."

THE SERVICE OF WORSHIP

Theme for the Month: Helpfulness.

First Sunday: God, Our Helper.

Second Sunday: Helping Mother. (Mother's Day)

Third Sunday: Helping Each Other.

Fourth Sunday: Helping the World's Needy Ones. (Missionary)

The Memory Curriculum

HYMN: "Come, Thou Almighty King."

SCRIPTURE: John 11 (25–26).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Revelation 3 (20–21), "Behold, I stand at the door and knock."

From what book was the passage that we learned last Sunday taken? Who wrote it? To whom was it written? What had happened to John on the island of Patmos? (*Read the verses through several times, and repeat without books.*)

New Work: Hymn, "O God, Our Help in Ages Past."

A few weeks ago we learned "Jesus Shall Reign Where'er the Sun," a hymn written by Isaac Watts, who, not liking the way the psalms were being used for singing, began writing hymns of a different kind. For many of his hymns, however, he took the ideas of the psalmists and expressed them in the language of his people. This was almost an unheard of thing in

his day, for people believed that they must use the psalms just as they were written. But Isaac Watts was very independent and did what he thought was right.

He probably inherited his independent spirit from his father, who got himself into serious difficulties for expressing thoughts in his sermons contrary to the general religious beliefs of the people. At one time he had to go to prison for six months because of this. Isaac was only a baby at the time, but every day his mother took him to visit his father. While he played about the steps of the prison, his mother sang hymns for the comfort of her husband. It may have been from her that Isaac inherited his love for music.

He wrote a great number of hymns, some of which are very fine. Perhaps the best known of all, and certainly one of the finest, is a hymn based on the 90th Psalm. It is called "O God, Our Help in Ages Past." We are going to learn the first three verses. Let us open our books and read these verses together.

Now let us turn to the 90th Psalm and read the first two verses, for upon these two verses is based the central thought of our hymn. It is God who has been the help of all mankind

from the very beginning. It has been because of this feeling of security and trust that men have dared to stand loyal and true in the face of danger.

(*Show picture: "Daniel's Answer to the King," Rivière.*)

It was because of this that Daniel dared to worship God when the king had demanded that all men should worship him for thirty days or be thrown to the lions.

(*Show picture: "Christian Martyrs," Gérôme.*)

It was because of this that the early Christians suffered persecution rather than give up their faith.

(*Show picture: "Landing of the Pilgrims," Rothermel.*)

It was because of this that the pilgrim fathers braved the dangers of an unknown sea and unknown country in order to worship God in accordance with their understanding of what was right.

God has never failed to help His people in the past, and so we may hope to depend upon Him in the future.

(*Read verses again and sing several times, repeating the first verse without books.*)

MEMORY VERSION:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: God, Our Helper.

PICTURE: "The Christ," Hofmann.

God sent Jesus into the world to assure men that He loved them. He also sent Him into the world to show men what He, their Father, was like. We know that Jesus' mission was one of helpfulness. He always stood ready to help men when they needed Him. So God, the Fa-

ther, helps men, and will help us if we ask Him. We are going to think this morning in our Service of Worship about God as our helper.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

I will lift up mine eyes unto the mountains
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

HYMN: "God is My Strong Salvation."

SCRIPTURE: Psalm 46, "God is our refuge and strength."

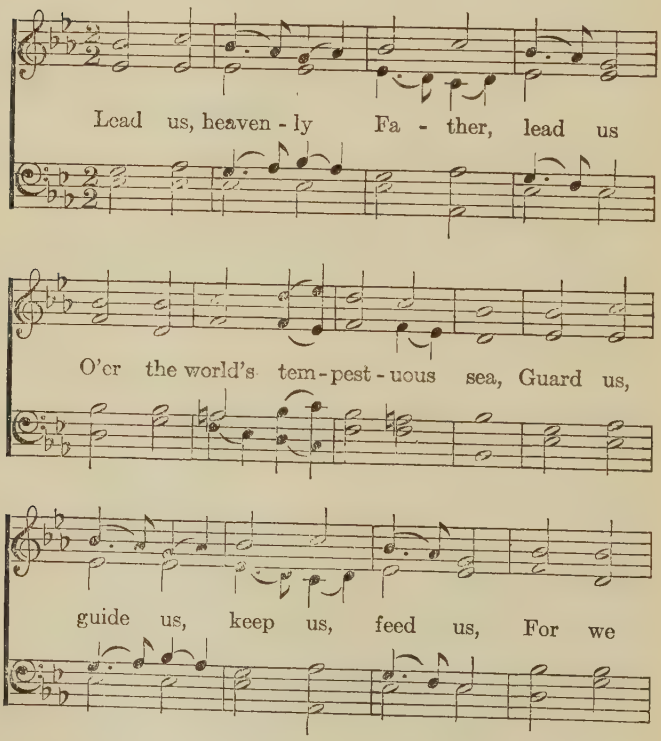
PRAYER:

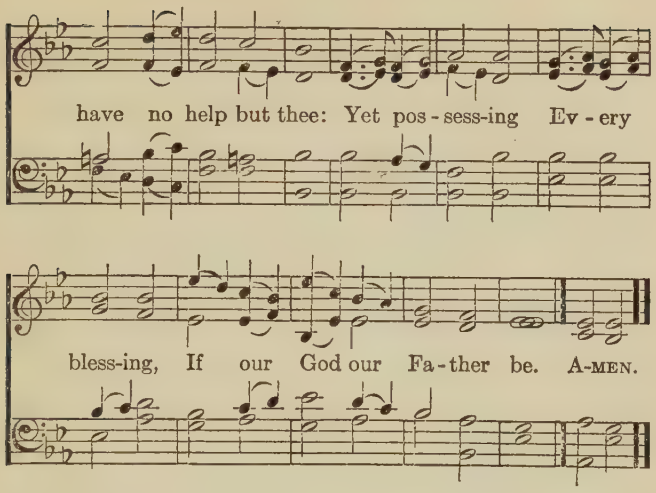
Our Father, we thank Thee for Thy help at all times. As the psalmist of old looked unto Thee for help in the time of trouble, so people all down through the ages have found in Thee the only source of their strength. We will not fear anything that may come to us, our Father, with Thee at hand to help us. May we meet each new day gladly and bravely, knowing that all will be well with us if we place our confidence in Thee. Help us to trust Thee more as the days go by. May we love Thee as chil-

dren do a father who cares for them and stands ready to help them when they are in trouble. May we come to Thee as to a father, and in return give Thee our loyalty and obedience.

AMEN.

PRAYER HYMN:





OFFERTORY SERVICE:

Give unto the Lord the glory due His name; bring an offering and come into his courts.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. AMEN.

(For music, see page 46.)

HYMN: "A Mighty Fortress is Our God."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Come, Thou Almighty King."

SCRIPTURE: Revelation 3 (20–21).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "O God, Our Help in Ages Past." Verses 1, 2, and 3.

Who wrote the hymn that we learned last Sunday? What was the name of the hymn? Where did Isaac Watts get the idea for his hymn? Tell me some instances where God has helped men in times past. (*Read the verses of the hymn together and sing several times.*)

New Work: Scripture, Psalm 119 (9–16), "Wherewith shall a young man cleanse his way?"

The Hebrew people had some very ancient laws which they held in great reverence. We have page after page of laws recorded in our Bible in the books of Exodus, Leviticus, Numbers, and Deuteronomy. These laws covered a long space of time in Israel's history. They

were formulated as the need arose, and many of them belong to a late period. Some, however, went back to the days of the wanderings in the wilderness when Moses was their leader.

(*Show picture: "Moses," Michelangelo.*)

Moses was always remembered by the Hebrews as the great lawgiver. We see him in the picture holding the tablets of stone. What was inscribed upon these tablets? Tell me the story of the ten commandments as we read it in our Bibles.

The Hebrews believed that these words were spoken directly to Moses by Jehovah. They were indeed God's word, and as such they were held very sacred. The Hebrew people felt that only by studying and obeying God's laws could they become His true children.

We have a psalm in our Bibles which has as its theme the keeping of the law, not for the sake of the law itself, but as something divine, which will show people the right way to live. Let us open our Bibles to the 119th Psalm. How many verses are there? It is the longest of all the psalms and is arranged in stanzas like any other hymn. There are twenty-two stanzas, one for each letter of the Hebrew alphabet. The name of the letter is written

above each stanza. If our Psalms were in Hebrew, we should see that every line in each stanza began with the same letter—the letter that is printed above it. This psalm is sometimes called "The Alphabet of Divine Love." We will learn the second stanza, or verses 9–16. Let us read this portion of the psalm together.

The psalmist begins this stanza with a question. (*Ask the girls to read the question.*) What is his answer to the question? (*Ask the boys to read the answer.*)

The psalmist tells us how much God's word has meant to him. He has treasured it in his heart, and it has kept him from sin. He has found more joy in it than in riches and asks that God may keep him from wandering from His commandments.

He makes three vows for the future concerning God's word. These are in the last two verses. Let us read them.

I will meditate on thy precepts.

I will delight myself in thy statutes.

I will not forget thy word.

(*Be sure that the children have a clear understanding of the words "meditate," "precepts," "ordinances," and "statutes." Read over*

several times, and repeat without books if possible.)

MEMORY VERSION:

Wherewith shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee;
O let me not wander from thy commandments.
Thy word have I laid up in my heart,
That I might not sin against thee.
Blessed art Thou, O Lord:
Teach me thy statutes.
With my lips have I declared
All the ordinances of my mouth.
I have rejoiced in the way of thy testimonies,
As much as in all riches.
I will meditate on thy precepts,
And have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Helping Mother.

PICTURES: "Madame Le Brun and Her Daughter," Le Brun. "Queen Louise and her Sons," Steffeck.

We have in front of us two famous paintings of mothers with their children. The artists have left no room for doubt concerning the affection of these mothers. It shows in their faces. What return can children make for the affection and loving care that their mothers have given to them? We wear our carnations to-day to commemorate Mother's Day, but we can do more than that for our mothers if they are still with us. A mother's task is not always an easy one. Let us see if we cannot do something to lighten it. Let us resolve, this Mother's Day, to try to be more helpful to our mothers in the coming year.

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

The beautiful affections
That gather round our way,
The joys that rise from household ties
And deepen day by day;
The tender love that guards us,
Whenever danger lowers,
O God, how fair Thy loving care
Has made this earth of ours.

HYMN: "There is Beauty All Around, When There 's Love at Home."

READING: (Unison)

The love of a mother is never exhausted.

It never changes; it never tires.

It endures through all; in good repute, in bad repute, in the face of the world's condemnation,

A mother's love still lives on.

(Washington Irving.)

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

PRAYER:

Our Father, we thank Thee for mothers. We thank Thee for our own mothers and the mothers of our friends. Many times they have done much more for us than we have deserved, and we have shown so little appreciation of it. Help us to think of something that we can do for these mothers and to resolve that hereafter we will express our love for them by more helpful ways. May we be more helpful in the home. Help us to watch for opportunities to render service and thus make the household duties a little lighter for those who have the full respon-

sibility of those tasks, in most cases, our mothers. Grant that we may be more ready to do for them the little things that will make their lives so much easier and happier. AMEN.

PRAYER HYMN:

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Lord of all, to Thee we raise
This our hymn of grateful praise. AMEN.

(Tune, "Dix.")

OFFERTORY SERVICE:

Give and it shall be given unto you, good measure, pressed down and running over.

Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We Thy people bring Thee
Gifts that are Thine own.

AMEN.

(For music, see page 46.)

HYMN: "O Happy Home, Where Thou art Loved the Dearest."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "O God, Our Help in Ages Past."

SCRIPTURE: Revelation 3 (20–21).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Psalm 119 (9–16), "Wherewith shall a young man cleanse his way?"

Last week we learned a portion of the 119th Psalm. What was the theme of this psalm? Who was the great lawgiver of Israel? How does the 119th Psalm differ from the others? What was the question with which the portion that we learned opened? And the answer? (*Read over the passage, emphasizing its outstanding points and repeat several times.*)

New Work: Hymn, "O Master-Workman of the Race."

Do you know what a master-workman is? It would not be hard to guess, as we know the meaning of each separate word. Our dictionary tells us that it is a person who is chief in

his particular line of work. Some one who, because of his ability and worthiness, has reached the highest point of success and has a place of authority over his fellow-workers.

We have a hymn in our hymn-books which speaks of Jesus as the Master-workman of the race. Let us open our books and read the first verse together.

Jesus began early to train Himself to do His Father's work. The first verse quotes something that He said when He was not much older than you boys and girls.

(*Show picture: "Christ and the Doctors," Hofmann.*)

Tell me the story of the picture. Jesus was surprised that His parents should not have known where He was. He was quite naturally in His Father's house. We all know the reply that He made to His mother's question. It is in the form of another question. Let us read it again as the hymn expresses it.

"Did ye not know it is my work,
My Father's work to do?"

Let us read the next verse together. Why does the hymn speak of Jesus as the Carpenter of Nazareth?

(*Show picture: "Childhood of Christ," Hofmann.*)

During the boyhood days of Jesus, while He was still too young to fulfil the mission for which God sent Him into the world, some of His time was spent in helping Joseph in His trade as carpenter at Nazareth.

But, as the hymn says, Christ builds for more valuable things than houses. He builds human lives and characters, if people are willing to let Him shape them according to His design.

Let us read the last verse.

The hymn is in the form of a prayer. This verse addressed Jesus as the giver of tasks. It asks that we may be given sufficient strength to perform our tasks. Also it states that we have a true purpose in life and that we will find, as Christ did, our highest joy in doing our Father's work.

(*Read the hymn through. Get in mind the principal thoughts of each verse and sing several times.*)

MEMORY VERSION:

O Master-workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth

Eternal things did see,
We thank Thee for Thy boyhood faith
That shone Thy whole life through;
'Did ye not know it is my work
My Father's work to do?'

O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design,
Build us a tower of Christlike height
That we the land may view,
And see, like Thee, our noblest work
Our Father's work to do.

O Thou who didst the vision send
And give to each his task,
And, with the task, sufficient strength,
Show us Thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do.

Announcements
Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Helping Each Other.

PICTURE: "The Good Samaritan," Copping.

(*Tell the story of the good Samaritan and proceed directly to the Service of Worship.*)

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES: (Unison)

Bear ye one another's burdens, and so fulfil the law of Christ.

Whatsoever ye would that men should do unto you, do ye even so to them.

HYMN: "Love Thyself Last."

SCRIPTURE: Colossians 3 (12–17), "Put on, therefore, a heart of compassion."

PRAYER:

Our Heavenly Father, we remember that Jesus said to love one another. This means that we should also help one another when help is needed. May we look about us for opportunities to render service in all the ways that we can and to as many people as we can. Grant that we may be ready to give friendship to those who need friendship, sympathy to those

who are sick, encouragement to those who are discouraged, and aid to those who are in trouble. Teach us how to be helpful in a tactful and kindly way. May we perform our acts of service as Jesus did, in a gracious and loving manner, with never a thought of self nor reward. And this we ask for Jesus' sake.

AMEN.

PRAYER HYMN:

Master, no offering,
Costly and sweet,
May we, like Magdalene,
Lay at Thy feet;
Yet may love's incense rise,
Sweeter than sacrifice,
Dear Lord, to Thee.
Dear Lord, to Thee.

Daily our lives would show
Weakness made strong,
Toilsome and gloomy ways
Brightened with song;
Some deeds of kindness done,
Some souls by patience won,
Dear Lord to Thee,
Dear Lord to Thee. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

Offertory—Music.

RESPONSE:

Father we bring to Thee,
Gifts of our love.
Wilt Thou accept them now,
As Thine above?
Thou hast so freely given
All that we need,
Our gifts and hearts and lives,
Are Thine indeed. AMEN.

(For music, see page 96.)

HYMN: "When Thy Heart With Joy O'erflowing."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "O God, Our Help in Ages Past."

SCRIPTURE: Psalm 46.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "O Master-Workman of the Race."

What was the name of the hymn that we learned last Sunday? What does the term master workman mean? Who is the Master-workman of the race? What pictures in the life of Jesus does the hymn call to mind? (His conversation with the doctors in the temple and His work in the carpenter shop at Nazareth.) (*Read the hymn through. Call attention to the chief thoughts of each verse and sing several times.*)

New Work: Scripture, Matthew 5 (43–48), "Ye therefore shall be perfect, as your Heavenly Father is perfect."

(*Show picture: "The Sermon on the Mount," Copping.*)

8347

The greatest sermons ever preached were preached by Jesus, and perhaps the greatest of all of these is the one that we have come to call "The Sermon on the Mount."

That is what our picture is called. It shows Jesus seated on the mountain-side with His disciples around Him. It was not long after He had called these disciples to be His followers, while he was walking by the Sea of Galilee. Jesus is still in Galilee when He preaches this sermon. He had spent several months there teaching in the synagogues, preaching the gospel, and curing the sick. On this day also He had been engaged in His ministry of healing. His fame had already spread abroad, and people had come to Him from every corner of Palestine, even from beyond the Jordan. Seeing the great crowd of people, He felt that they needed, even more than to be made well, the knowledge of how to be happy through right living. He saw, also, His new disciples among the group, and felt that they too needed instruction in the work that they were about to do. So He left the level plain and went up on the mountain-side and sat down. It was the custom of all Jewish teachers to sit while they taught. The disciples, seeing that He was

about to speak, seated themselves near Him, eager to hear what He might say.

Jesus had been well taught in the Old Testament scriptures and He now upheld the teaching of the Ten Commandments. But there is a new spirit and new motive in Jesus' teaching of the old truths. It is that all that we do must be done through love, love to God and love to men. We are not to keep the law simply for the sake of the law, but because we love the Father and all men for His sake.

We are going to learn a portion of the Sermon on the Mount this morning. Let us open our Bibles to Matthew 5 (43–48) and read this section together.

Jesus deals here with the second part of the Jewish law, which is made up of two great ideas, love to God and love to man. We remember the first, which we learned as part of the Shema, or Hebrew creed: Thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might." The second part is "Thou shalt love thy neighbor as thyself." These were quoted by Jesus as the two great commandments of the law. The Jews of Jesus' day thought that this last commandment meant that if they loved the people that

were kind and neighborly, they might hate their enemies or those that had done them wrong and still be keeping God's law. But Jesus said that in order to be God's children they must love their enemies and pray for those that used them ill. For that was just what the Father did. He loved all men alike.

Loving and praying for those who have harmed us is not an easy thing to do; but we know that Jesus did it, for even on the cross He prayed, "Father forgive them." It is this high ideal of life, so hard to reach, that makes Christ's teaching different from that of all other teachers and gives to Christianity to-day its great power. So Christ said to His disciples that day on the mountain, "Ye therefore shall be perfect, as your Heavenly Father is perfect."

(*Read passage over several times, and repeat last verse without books.*)

Memory Version:

Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and

sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect, as your Heavenly Father is perfect.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Helping the World's Needy Ones.

PICTURE: Poster, showing pictures of the world's needy ones. (Famine sufferers, war refugees, orphans, etc.)

We are living in a day filled with things that have been invented for our amusement and for our happiness. We have radios, movies, books, magazines, autos, and much else to give us pleasure. Sometimes we are cross because we think that we have not so much as our neighbors. We do not often stop to feel thankful for such things as homes, friends, food, and clothes. Yet, as we can see in the pictures, there are people living in the world who would be grateful for the things that we simply take as a matter of course. It is not the lack of luxu-

ries that makes them look so worried and sad. It is the lack of the bare necessities of life. We will think of these needy ones in our Service of Worship this morning and resolve to do what we can to help them.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Jesus said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd.

RESPONSE:

In Christ, there is no East or West;
In Him, no South or North;
But one great fellowship of love,
Throughout the whole wide earth.

AMEN.

("Hymnal for American Youth.")

HYMN: "Let Not Thy Hands Be Slack."

SCRIPTURE: Matthew 25 (31–40), "Inasmuch as ye have done it unto one of the least of these."

PRAYER:

Almighty God, Father of all mankind, send out Thy light and Thy truth into the darkened

corners of the earth. Stir in our hearts anew from day to day sympathy for Thy needy ones, loyalty for our Master, and a high purpose in Thy work; that so laborers may be sent forth into the harvest and Thy kingdom may come throughout the world. AMEN.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay
And guide them in the homeward way.
AMEN.

OFFERTORY SERVICE:

Not what we give, but what we share,
For the gift without the giver is bare.
Who gives Himself, with his alms feeds three,
Himself, his hungering neighbor, and Me.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought;

Bless Thou the work our hearts have planned.

Ours is the faith, the will, the thought;

The rest, O God, is in Thy hand. AMEN.

(For music, see page 195.)

HYMN: "Heaven is Here, Where Hymns of Gladness.

RECESSIONAL TO CLASSES.

June

THE MEMORY CURRICULUM

First Sunday: Hymn, "This is My Father's World."

Second Sunday: Scripture, Matthew 6 (25–30), "Consider the lilies of the field, how they grow."

Third Sunday: Hymn, "God of the Earth, the Sky, the Sea."

Fourth Sunday: Scripture, John 15 (1–10), "I am the vine, ye are the branches."

THE SERVICE OF WORSHIP

Theme for the Month: God's Works of Beauty.

First Sunday: God, the Creator of Beautiful Things.

Second Sunday: The Beauty of Childhood. (Children's Day)

Third Sunday: The Beauty of Nature.

Fourth Sunday: The Beauty of Summer-time. (Closing Sunday)

The Memory Curriculum

HYMN: "O Master-Workman of the Race."

SCRIPTURE: Psalm 119 (9–11).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Matthew 5 (43–48), "Ye therefore shall be perfect, as your Heavenly Father is perfect."

Last Sunday we studied a portion of one of Jesus' sermons. What do we call the sermon from which the passage was taken? Why the "Sermon on the Mount?" In what section of Palestine was this mountain located? Who was with Jesus on the mountain? Upon what scripture did He base His teaching? What did Jesus add to the Old Testament teaching? (*Read passage through together, fix in mind principal points, and repeat several times, saying the last verse without looking at books.*)

New Work: Hymn, "This is my Father's World."

I wonder if most of us would not choose June

as the favorite month of the year. At least, it has seemed to be the favorite of one of the poets who has sung of its rare and perfect days. We will all agree that it is the best time to study the beauties of God's creation, for as yet the scorching summer sun has not dried and withered the beauty of the grass and flowers.

Our Bible tells us in the very beginning that God, our Father, created the heavens and the earth and all the things that make them beautiful, the sky, the trees, the birds, and the flowers. Men have always sung God's praise as the creator of nature's beautiful things. The Hebrew psalmists, whose hymns we have been learning, constantly kept before the minds of their people the fact that they were living in God's world and that it was to Him that they owed their gratitude. They declared it in words like these:

The heavens declare the glory of God;
And the firmament showeth his handiwork.

Praise ye the Lord from the heavens;
Praise him in the heights.

Praise ye him, sun and moon;
Praise him, all ye stars of light.

Praise Him, ye heaven of heavens
And ye waters that are above the heavens.

The psalmist goes on to say that all the mountains and hills, the trees, the beasts, and the birds shall sing praise to their Creator.

Our feelings to-day are no less responsive to the beauties around us than were those of the ancient psalmist. Our poets still sing of the glories of the Father's world. We have in our hymn-books a hymn written in recent years by Maltbie D. Babcock, called "This is My Father's World." Let us open our hymn-books and read it together.

As we read the words of the hymn, we can well imagine ourselves walking in the country, listening to the sounds of a June day. These sounds suggest music to the writer of our hymn —the rustling of the leaves in the breeze, the rippling of the water in brooks and rivulets, the fluttering of wings and humming of insects, and the song of the birds in the tree-tops. All nature seems to sing, and to praise God in its song.

A true worshiper of God can see Him in all the fair things that He has made, and one can feel that even though there is much of wrong in the world, all will be well, for God is still in the

world that He has created and is still its ruler.

(*Read hymn through again. Fix in mind the chief points of each verse and sing several times.*)

MEMORY VERSION:

This is my Father's world;
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world;
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world;
He shines in all that 's fair;
In the rustling grass I hear Him pass;
He speaks to me everywhere.

This is my Father's world;
O let me ne'er forget.
That though the wrong seems oft so strong,
God is the Ruler yet.

This is my Father's world;
The battle is not done;
Jesus who died shall be satisfied,
And earth and heaven be one.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: God, the Creator of Beautiful Things.

PICTURE: "When I consider Thy Heavens," Taylor.

There are many beautiful things about us which God has created for our pleasure. Too often we simply take these for granted, as we do other blessings, for which we do not have to labor or sacrifice. We forget to be thankful, and sometimes even forget the Giver. It was not so with the Hebrew psalmists, who constantly sang praises to God for His marvelous works. They saw Him in the rocks and hills and mountains, in the trees and flowers, and even more in the wonders of His heavens, of which they never tired of singing. The picture that we have in front of us is called "When I Consider Thy Heavens." It shows the psalmist thinking about the Creator of all and His wonderful works. In our Service of Wor-

ship this morning we, too, are going to think of God as the Creator of beautiful things and praise Him for them.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Praise ye the Lord;
Praise ye the Lord from the heavens;
Praise him in the heights;
Praise him, sun and moon;
Praise ye him, all ye stars of light.
Let them praise the name of the Lord;
For he commanded and they were created.

RESPONSE:

Bring, O morn, thy music! Bring, O night, thy silence!
Ocean chant the rapture to the storm-wind coursing free.
Sun and stars are singing, Thou art our Creator,
Who wert and art and evermore shalt be.

AMEN.

(Tune, "Nicaea.")

HYMN: "Let the Whole Creation Cry."

SCRIPTURE: Genesis 1 (1–19), "In the be-

ginning God created the heavens and the earth."

PRAYER:

Our Father, we thank Thee for the many beautiful things that Thou hast made for our enjoyment. Help us to show our gratitude by treating the works of Thy hands with respect. Help us not to trample down the grass nor destroy the trees and the flowers, for Thou hast created them for the pleasure of all. Help us not to be selfish in taking for ourselves anything that was intended to be left for others to enjoy as well as ourselves. May we also have regard for the birds and animals. Help us to treat them kindly and care for them lovingly, because they, too, are Thy creatures and Thou dost love them. AMEN.

PRAYER HYMN:

My God, I thank Thee, who hast made
The earth so bright,
So full of splendour and of joy,
Beauty and Light,
So many glorious things are here,
Noble and right. AMEN.

OFFERTORY SERVICE:

All the tithe of the land, whether of the seed

of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. AMEN.

(For music, see page 66.)

HYMN: "The Heavens Declare Thy Glory."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "When Morning Gilds the Skies."

SCRIPTURE: Matthew 5 (43–48).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "This is My Father's World."

What was the name of the hymn that we learned last Sunday? Who first wrote hymns about God's beautiful world? (The Hebrew psalmists.) What are some of the things, mentioned in our hymn, which God has made? (*Read the hymn through together, get the central thought of each verse in mind and sing several times.*)

New Work: Matthew 6 (25–30), "Consider the lilies of the field, how they grow."

We have repeated this morning the words which we studied a week or so ago from Jesus' Sermon on the Mount. To-day we are going to learn something more from this same sermon.

Let us open our Bibles to it and read the portion in Matthew 6 (25–30).

Jesus drew a great many lessons from nature. He must have loved the birds, the trees and flowers, for He referred so frequently to them in His teaching. This day on the mountainside as He saw the multitude of people around Him, many of whom were very poor and perhaps worried and anxious as to how they would provide for their families, He said to them, "Be not anxious." Then He called attention to the birds flying about them. The Heavenly Father, He said, provided for them. Would He, therefore, not do it for His children? Neither should they be anxious about clothing. And He called attention to the flowers about them in their brilliant colors.

(*Show picture: "Consider the Lilies of the Field," Taylor.*)

Perhaps Jesus saw in the distance a field of lilies like these, or a cluster was growing near where He was sitting. The lilies of Palestine are not white, like the lilies which we see at Easter-time. Many are blue and purple, and some are red, like these in the picture. Jesus reminded His hearers that God the Father clothed the lilies of the field in beauty that had

never been equaled even by their own great King Solomon, who was the richest and most glorious king in all Israel's history. Again Jesus reminded them that if God had so clothed the flowers and the grass around them, would He not be even more likely to clothe His children, for they were more precious to Him than the birds or the flowers or the grass of the field, which is so soon withered and cast into the oven. The dry grass is still used in Palestine to make fires with which to bake bread, just as it was in Jesus' time.

Jesus did not mean that people were to be idle, and that everything would be provided for them without any effort on their part. Even the birds have to go to find the food which God provides. He meant that people must work hard, but not be anxious for the future. They must trust God for that.

We can divide the passage into two parts in order that we may remember it more easily.

Part I: The lesson from the birds. Verses 25–27.

Part II: The lesson from the flowers. Verses 28–30.

Read the passage through, first one part, then

the other, getting the underlying meaning in each. Then read the whole passage several times.)

MEMORY VERSION:

Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life?

And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Announcements
Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Beauty of Childhood.

PICTURE: "Christ Blessing the Children," Plockhorst.

To-day is Children's Day. Jesus loved children. We have many pictures which show Him with a group of them around Him. The one that we have in front of us is perhaps the most familiar of all of them. It was painted by the artist Plockhorst and is to illustrate the Bible story of Jesus blessing the little children. God has a place for children in His plan. We are going to read in our Service of Worship this morning the story of how God spoke to a child long ago. Later, we are going to have in the church auditorium our Children's Day Service. Let us try to discover in these services to-day what God wants of us as children.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

Jesus said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.

And he took them up in his arms, put his hands upon them, and blessed them.

HYMN: "Shepherd of Tender Youth."

PICTURE: "The Child Samuel," Reynolds.

SCRIPTURE: I Samuel 3 (1–10), God speaks to the child Samuel.

HYMN: "Hushed Was the Evening Hymn." (First two verses)

PRAYER:

Our Father, we thank Thee that Jesus loved the children, and that He gave both time and attention to them in the midst of a busy day. We thank Thee, too, that Thou dost speak to children and dost call them to Thy service. May we listen for Thy voice and be ready at all times to do Thy bidding. On this day, which is called the Children's Day, we pledge to Thee our service. In Jesus' name. AMEN.

PRAYER HYMN: (Last three verses of "Hushed was the Evening Hymn")

O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word;
Like him to answer at Thy call,
And to obey Thee first of all.

O give me Samuel's heart—
A lowly heart, that waits

Where in Thy house Thou art,
Or watches at Thy gates;
By day and night a heart that still
Moves at the breathing of Thy will.

O give me Samuel's mind—
A sweet, unmurmuring faith,
Obedient and resigned
To Thee in life and death,
That I may read with childlike eyes
Truths that are hidden from the wise.

AMEN.

OFFERTORY SERVICE:

Every good and every perfect gift is from above, coming down from the Father.

Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. AMEN.

(For music, see page 85.)

HYMN: "Saviour, Like A Shepherd Lead Us."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "When Morning Gilds the Skies."

SCRIPTURE: Psalm 121.

LEADER'S PRAYER.

MEMORY WORK:

Review: Matthew 6 (25–30), "Consider the lilies of the field."

Where was Jesus when He spoke the words which we learned last Sunday? What was the lesson that He wanted to teach the gathered multitude? (To trust more fully in God.) What illustrations did He use to make His meaning clear? (The birds and the lilies.) What colors are the lilies of Palestine? (*Read over the passage, calling attention again to its two divisions, and repeat several times.*)

New Work: Hymn, "God of the Earth, the Sky, the Sea."

The name of Longfellow is familiar to every American boy and girl because of the great poet who bore it. Some of his poems you have learned in school. At Christmas-time we also

learned here in our Church School a hymn that was written by Henry W. Longfellow, "I Heard the Bells on Christmas Day." At that time, we said that, unlike Whittier, who wrote many hymns, Longfellow wrote only a very few. But Henry had a brother Samuel, who was a hymn-writer and whose hymns we find scattered throughout our hymn-books.

It was in the same year, 1864, in which Henry wrote the Christmas hymn that Samuel wrote a hymn of praise and thanksgiving to the God of nature, which is called in our hymn-books, "God of the Earth, the Sky, the Sea." As it is so appropriate to this season of the year, and so in keeping with our thoughts for the month, we are going to learn it this morning. Let us open our hymn-books and read it together.

Again we find expressed, in different words, the same thought that was in our hymn, "This is My Father's World." It is the thought of God as Creator of the world and all that is in it. In the words, "Maker of all, above, below," it simply states the fact with which our Bible itself opens, "In the beginning God created the heavens and the earth."

Let us read this first verse again.

In the second verse our writer feels God's love in the glow of the sunshine, His life in the fresh, invigorating air, His power and law in the lightning's flash and the winds of the storm. Let us read this verse again.

The third verse speaks of God as being in the calm of the evening hour, in the approaching night with its glory of stars and moon, and in the breaking of the dawn, so suddenly and wonderfully, almost as if God had spoken again the words, "Let there be light." In what story in our Bible do we find these words quoted by our hymn? (In the story of creation.) Let us open our Bibles and read again the story of how light first came to the world. Genesis 1 (1–5). Now let us read the third verse of the hymn together.

To this hymn is added, as a refrain, a prayer of thanksgiving to the Heavenly Father and Creator. Let us read the prayer also.

(*Read the hymn through as a whole. Call attention to the principal thoughts in each verse and sing several times, repeating chorus softly, without books.*)

Memory Version:

God of the earth, the sky, the sea!
Maker of all above, below!

Creation lives and moves in Thee;
Thy present life through all doth flow.

Refrain.

We give Thee thanks, Thy name we sing,
Almighty Father, Heavenly King.

Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and storm-winds blow,
There is Thy power; Thy law is there.

Refrain.

We give Thee thanks, Thy name we sing,
Almighty Father, Heavenly King.

We feel Thy calm at evening's hour,
Thy grandeur is the march of night,
And, when Thy morning breaks in power;
We hear Thy word, "Let there be light."

Refrain.

We give Thee thanks, Thy name we sing,
Almighty Father, Heavenly King.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Beauty of Nature.

PICTURE: "The Lake," Corot.

If we look about us these days, we can see on all sides the beauty of nature. The artist Corot has painted it for us in the picture of "The Lake," that we have in front of us. This morning in our Service of Worship we are going to read a psalm which describes it, and we are going to sing about it in our hymns. More than this, we are going to remember the Creator and Giver and thank Him for all that He has given us.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

O Lord, how manifold are thy works; in wisdom hast thou made them.

The earth is full of thy riches.

RESPONSE:

For the wonder of each hour
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light,
Lord of all, to Thee we raise,
This our hymn of grateful praise.

AMEN.

(Tune, "Dix.")

SCRIPTURE: Psalm 19 (1–6), "The Heavens declare the glory of God."

HYMN: "The Spacious Firmament on High."

PRAYER:

O God, we thank Thee for everything!
For the sea and its waves, blue and green and gray, and always wonderful.
For the beach and the breakers and the spray and the white foam on the rocks.
For the blue arch of heaven, for the clouds in the sky, white and gray and purple.
For the green of the grass, for the forests in their spring beauty, for the wheat and corn and rye and barley.
For the brown earth turned up by the plough, for the sun by day, and the dews by night;
We thank Thee for all Thou hast made and that Thou hast called it good. AMEN.

(From "The One Thousandth Psalm," Edward Everett Hale.)

PRAYER HYMN:

We thank Thee, Lord, for this fair earth,
The glittering sky, the silver sea;
For all their beauty, for all their worth,
Their light and glory, come from Thee.

So while we gaze with thoughtful eye
On all the gifts Thy love has given,
Help us in Thee to live and die,
By Thee to rise from earth to Heaven.
AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Give unto the Lord the glory due his name; bring an offering and come into His courts.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. AMEN.

(For music, see page 46.)

HYMN: "This is My Father's World."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "This is My Father's World."

SCRIPTURE: Matthew 6 (25–30).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "God of the Earth, the Sky, the Sea."

Who wrote the hymn that we learned last Sunday? What was its theme? What connection does this hymn have with the Christmas hymn, "I Heard the Bells on Christmas Day?" (Its author was the brother of the poet, Henry W. Longfellow, who wrote the Christmas hymn. The two hymns were also written in the same year.) What words of the hymn were quoted from the Bible story of creation? (*Read hymn through. Fix in mind the thoughts of each verse and sing several times, repeating refrain without books.*)

New Work: John 15 (1–10), "I am the vine; ye are the branches."

During the Easter season, we studied the

events of Christ's last week on earth, from His triumphal entry into Jerusalem, when the children strewed the palm branches in His path and sang "Hosanna to the Son of David," until His death on the cross the following Friday. It was during this last week that one evening He was alone with His disciples in an upper room of a house in Jerusalem. They had just had supper together, and Jesus had told them that He was soon to leave them. They were feeling sad and troubled, but Jesus had spoken words of comfort and hope to them. At last, they left the room together and started on their way toward the Garden of Gethsemane. Jesus wanted them to feel that even though soon they would no longer see and hear Him, as they were then doing, He would still be very close to them. He wished to make it very clear and plain that they would still be united with Him and have the life and strength that comes from Him.

Once when He wanted to tell them how much He loved them, He said, "I am the Good Shepherd." He knew that they were familiar with the life of shepherds and their tenderness and devotion to their sheep, and so could understand by this comparison His feeling for them.

So at this time He said to His disciples, "I am the vine; ye are the branches." This was also something that they could understand. There were grape-vines growing upon every hillside in Palestine, and many of the people worked in the vineyards, gathering the fruit and making it into wine. The vine had been a favorite emblem of the Jews since the Old Testament times. It had been the national emblem during the time of the Maccabees, and had been engraved upon their coins. There was in Jesus' time a golden vine carved on the temple gates. Perhaps there were vineyards in sight as Jesus and His disciples traveled along the way to Gethsemane.

Let us open our Bibles to John 15 (1–10) and read the passage where Jesus compares Himself to the vine.

Jesus is the perfect vine. His disciples are the branches, which get their life and ability to bear fruit from the vine. God, the Father, is the one who takes care of the vine, or the husbandman. The husbandmen in Palestine are the owners of the vines. They give them their personal care, cutting away the useless shoots and dead branches and doing all that they can to produce the finest fruit. As Jesus

knew that His disciples could understand the care of the husbandman for his vine, He said, "My Father is the husbandman."

Since branches cannot bear fruit unless united to the vine, so Jesus told His disciples that they must still look to Him for their strength and help. With His help, they could do the work for which He called them; without it, they could do nothing. Without Jesus, they would be like the withered branches which the husbandman cut away from his vine and burned. Jesus said that only as they became good branches and bore fruit could they be His true disciples.

(*Read the passage through again as a whole. Question the children to see that they have understood the point of the allegory, and repeat several times.*)

MEMORY VERSION:

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the

vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Beauty of Summer-time.

PICTURE. "Roll On in Silent Majesty," Alquist.

This is our last Sunday together before our summer vacation. Soon we shall separate to go our different ways. Perhaps some of us will go to the mountains and some to country and

seashore. Every spot is beautiful in summertime. As we get closer to God's works of nature this summer, let us remember who created them all, and let us not forget to thank the Father for them and for the pleasure that they are giving to us.

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

Summer suns are glowing
Over land and sea,
Happy light is flowing,
Bountiful and free;
Everything rejoices
In the mellow rays,
All earth's thousand voices
Swell the psalm of praise.

HYMN: "The Summer Days are Come Again."

SCRIPTURE: Psalm 23, "The Lord is my shepherd."

PRAYER:

Our Father, we thank Thee for the summertime. We thank Thee for its bright sunshine and gentle rains, for its flowers and singing birds. We thank Thee for the happiness of

vacation days, the mountains and the seashore and all the pleasures that summer brings to us. We are glad to know that when we separate to-day to go our different ways that Thou wilt still be with us to lead and direct us, and that Thy goodness will follow us wherever we go. Our Father, we ask that Thou wilt watch over us through the summer days and bring us back again in the autumn filled with a new interest in our work and a deeper loyalty to our Church School. AMEN.

PRAYER HYMN:

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

To Thee, from whom we all derive
Our life, our gifts, our power to give,
O may we ever with Thee live,
Who givest all. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how he said,

It is more blessed to give than to receive.

Offertory—Music.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We Thy people bring Thee
Gifts that are thine own. AMEN.

(For music, see page 46.)

HYMN: "With Happy Voices Singing."

RECESSIONAL TO CLASSES.

APPENDIX

In order that the Services of Worship contained in this book may be used year after year, the following general programs have been arranged for use in those months having five Sundays. The memory work of these "fifth Sundays" may advantageously be a review of work previously presented and drilled upon.

Included in this Appendix is a Service of Worship for Decision or Acknowledgment Day, the time for which varies in the different schools, so that it may be substituted for any program; there is also a service for Memorial Day, should any school wish to observe that day.

General Services

Service 1

Preparation for Worship

Theme for Service of Worship: Trustfulness.

Picture: "The Good Shepherd," Plockhorst.

Of all animals, sheep, perhaps, are the most helpless. They need the care and protection of the shepherd who, because of their dependence upon him, gives them his genuine love and devotion. They learn to trust him implicitly, for they know that as long as he is with them, no wolf will be allowed to come near. The picture shows Jesus as the shepherd. He is carrying a little lamb in His arms, and the mother is trotting along by His side with an expression of utmost trustfulness on her face. Jesus called Himself the good shepherd, for He wanted us to understand just how ready He is to help us over the hard places of life and to protect us from the things we fear, if we will

only put our trust in Him. The theme for our Service of Worship to-day will be trustfulness.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

HYMN: "The King of Love my Shepherd Is."

SCRIPTURE: Psalm 27, "The Lord is my light and my salvation."

PRAYER:

Our Father, we thank Thee for the sure faith and confidence that we have in Thee. We thank Thee that we may go forward day by day trusting in Thy loving care and knowing that all will be well with us. We thank Thee for the faith that hath enabled men in times past to do great things for Thee. May their achievements in Thy name and for Thy cause encourage us to be faithful to Thee and to be strong and brave in doing Thy work. Give us, we pray Thee, fresh courage each new day to do the things we have to do. May we always

feel secure and safe from harm, because we have given ourselves to Thee, and our lives are in Thy keeping. AMEN.

PRAYER HYMN:

1. Faith-ful Shep-herd, feed me In the pas-tures green;
2. Hold me fast and guide me In the nar-row way,
Faith-ful Shep-herd, lead me Where thy steps are seen.
So, with thee be-side me, I shall nev-er stray. A-MEN.

OFFERTORY SERVICE:

Let us not be weary in well doing, for in due season we shall reap if we faint not.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee.

AMEN.

(For Music, see page 66.)

HYMN: "In Heavenly Love Abiding."
RECESSIONAL TO CLASSES.

SERVICE 2

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Prayer.
PICTURE: "Christ in Gethsemane," Hofmann.

We read in the stories of Jesus how he often went apart to pray. He would leave the multitudes and go up a mountain-side or to the shore of a quiet lake to be alone with His Father, for He felt the need of this fellowship. He needed it to help Him in His daily work of teaching and preaching. He also needed it in the time of trouble and anxiety, and the picture shows Him in the garden praying just before His death. The greatest part of His prayer is the words, "Thy will be done." This is always the spirit with which we should pray. These words appear in the prayer which Jesus taught His disciples and which we hold up today as the model prayer of all the ages. This morning we are going to think about prayer in our Service of Worship, and read how Jesus

came to make the prayer which we call the Lord's prayer.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O come, let us worship and bow down;
Let us kneel before the Lord our Maker.

RESPONSE:

Let the words of my mouth and the meditations of my heart
Be acceptable in Thy sight, O Lord, my strength and my Redeemer. AMEN.

HYMN: "O Master, Let Me Walk With Thee."

SCRIPTURE: Matthew 6 (5–8), Jesus teaching His disciples to pray.

PRAYER: The Lord's Prayer.

PRAYER HYMN:

Father in Heaven, hear us to-day;
Hallowed Thy name be; hear us we pray!
O let Thy kingdom come, O let Thy will be done
By all beneath the sun, as in the skies.

Father in Heaven,
Hear us to-day;
Hallowed Thy name be!

Hear us, we pray!
Giver of daily food,
Fountain of truth and good,
Be all our hearts imbued,
With love like Thine.

Father in Heaven,
Hear us to-day;
Hallowed Thy name be;
Hear us, we pray!
Lead us in paths of right,
Save us from sin and blight,
King of all love and might,
Glorious for aye. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Every good and every perfect gift is from above, coming down from the Father.

Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in Thy hand. AMEN.

(For music, see page 195.)

HYMN: "Dear Lord and Father of Mankind."

RECESSIONAL TO CLASSES.

SERVICE 3

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Service.

PICTURE: "Christ and the Fishermen," Zimmerman.

The fishermen by the Sea of Galilee willingly left their nets and followed Jesus when He called them to be His disciples. They did not make the excuse of being too busy or having other things to do. The heart of true service is to serve willingly and gladly. It is this kind of service which Jesus wants of us to-day. Jesus' own life was a life of service to others, and it is to His life that we must look for a pattern for what we do. We are going to think about service in our worship this morning.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

And I heard the voice of the Lord saying:
Whom shall I send and who will go for us?
Then said I, Here am I, send me.

RESPONSE:

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O use me, Lord, use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share. AMEN.

("Hymnal for American Youth.")

SCRIPTURE: Luke 10 (1–2), The sending out of the seventy.

HYMN: "Hark the Voice of Jesus Calling."

PRAYER:

Giver of all gifts, we thank Thee for them every one; most of all for Christ our Saviour. We would give our hearts to Thee in love and our lives in service. Help us to see how good it is to belong to Thee; to live as Thy children in the beautiful world; to help Thee in the work of Thy kingdom. We pray for pure hearts and clean lips; for faith and courage and victory. We would be good soldiers of Jesus Christ. May duty shine before us because it pleases Thee and brings us to our best. Help us to love that which is good, to hate evil, to be fair in play, earnest in work, and faithful in

everything; and to help some one every day. This we ask in Jesus' name. AMEN.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do
As best it pleaseth Thee.

Where'er Thou sendest, we will go,
Nor any question ask,
And what Thou biddest, we will do,
Whatever be the task. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Give, and it shall be given unto you, good measure, pressed down and running over.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. AMEN.

(For music, see page 85.)

HYMN: "Jesus, Thou Divine Companion."

RECESSIONAL TO CLASSES.

Service 4

Preparation for Worship

Theme for Service of Worship: God's Word.

Picture: "Christ and the Doctors," Hofmann.

Jesus amazed the doctors in the temple by His knowledge of Holy Scripture. As was the custom with Hebrew children, He had been taught God's word at an early age. Now He was able to talk easily about it with the doctors. If Jesus found a knowledge of the Bible necessary to His life, how much more do we need to know it as a guide for our lives. We are going to think of God's word in our worship this morning and resolve to study it more thoughtfully whenever we have an opportunity.

The Service of Worship

Piano Prelude.

Opening Sentences:

Search the Scriptures, for in them ye think ye have eternal life and they are they that testify of me.

Thy word is a lamp unto my feet, and a light unto my path.

HYMN: "Lamp of Our Feet, Whereby We Trace."

SCRIPTURE: Psalm 119 (9–16), "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word."

PRAYER:

Our Father, we thank Thee for the Bible. We believe that it is God's word to us, and as such we love it. Help us to understand it better as the days go by. May we study it carefully and use it reverently because of the great and holy truths which it contains. Grant that we may find in it the help that we need with which to face each new day, and may it truly be a lamp to guide our feet and a light to lighten our path. In Jesus' name. AMEN.

PRAYER HYMN:

Thou art the Bread of Life,
O Lord, to me;
Thy holy Word, the truth
That saveth me;
Give me to eat and live
With Thee above;
Teach me to love Thy truth,
For Thou art love. AMEN.

(Tune, "Bread of Life.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. AMEN.

(For music, see page 46.)

HYMN: "Thy Word is Like a Garden, Lord."

RECESSIONAL TO CLASSES.

MEMORIAL DAY SERVICE

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: In Memory of Our Country's Defenders.

AMERICAN FLAG.

FLOWERS.

All over the country on Memorial Day, men and women and children will bring their offerings of flowers to decorate the graves of our country's heroes. These men gave their lives for their country, and to them is due the deep-

est honor and gratitude of our hearts. We will have to-day, in their memory, a Memorial Day Service of Worship. As we remember those who made the greatest of all sacrifices, may we resolve to be loyal citizens of the country for which they sacrificed themselves, and pledge to it our firmest allegiance.

The Service of Worship

PIANO PRELUDE.

OPENING: (Unison)

Rest, comrades, rest and sleep.
The thoughts of men should be
As sentinels, to keep
Your rest from dangers free.

Your silent tents of green,
We deck with fragrant flowers;
Yours has the suffering been;
The memory shall be ours.

(From "Decoration Day" by Henry W. Longfellow.)

HYMN: "For All the Saints Who From Their Labors Rest."

READING: (Unison)

We here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom; and

that government of the people, by the people, for the people shall not perish from the earth.

(Abraham Lincoln.)

RESPONSE:

God bless the land our fa - thers loved! God
keep their chil-dren true! Firm for the right we'll
take our stand With cour-age ev - er new. A-MEN.

HYMN: "America, America, We Lift Our Battle-cry."

PRAYER:

Our Heavenly Father, we remember in grati-

tude all those who have in times past defended our country's honor. To those who gave their lives to preserve their country's unity and ours, we bring our flowers and our wreaths. We think of them to-day with deep reverence and respect, and pray that we may be worthy citizens of the land they loved. May we be as ready to sacrifice for it as they were. May we always be true and loyal to our country's flag, and do our part toward making our nation a nation of high ideals and justice, worthy to lead the nations of the world. AMEN.

PRAYER HYMN:

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

Unite us in the sacred love
Of knowledge, truth, and Thee,
And let our hills and valleys shout
The songs of liberty.

Lord of the nations, thus to Thee
Our country we commend;
Be Thou her refuge and her trust,
Her everlasting friend. AMEN.

Offertory Service:

All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

Offertory—Music

Response:

All things come of Thee, O Lord,
And of Thine own have we given Thee.

(For music, see page 66.)

Hymn: "God of Our Fathers, Whose Almighty Hand."

Recessional to Classes.

Acknowledgment-Day Service

Preparation for Worship

Theme for Service of Worship: Deciding for Christ.

Picture: "The Christ," Hofmann.

To-day has been set apart as that in which publicly we shall acknowledge Christ as Our Saviour. We are very proud to take our stand for Him and to be called His followers. As we look at the beautiful picture of Christ, by

Hofmann, and repeat our pledge of allegiance to Him and to the Christian flag, let us resolve to be more worthy followers of Him and more loyal to His cause.

The Service of Worship

PIANO PRELUDE.

SALUTE TO THE CHRISTIAN FLAG.

I pledge allegiance to my flag,
And to the Saviour for whose kingdom it stands,
One brotherhood, uniting all mankind in service and in love.

HYMN: "Jesus Calls Us O'er the Tumult."

SCRIPTURE: Matthew 11 (25–30), "Come unto me, all ye that labor."

PRAYER:

Our Father, we are glad to acknowledge Jesus as our Saviour and friend. We have always known Him and have grown to love Him more and more as we have studied His life and His teachings. Wilt Thou help us always to be found on His side, ready at all times to stand for Him and His Kingdom? Help us to-day to give our hearts to Him and to pledge our lives to His service. AMEN.

PRAYER HYMN:

Draw Thou my soul, O Christ,
Closer to Thine,
Breathe into every wish
Thy will divine.
Raised my low self above,
Won by Thy deathless love,
Ever, O Christ, through mine,
Let Thy life shine. AMEN.

(Tune, "St. Edmund,")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how He said,
It is more blessed to give than to receive.

Offertory—Music.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We Thy people bring Thee
Gifts that are Thine own. AMEN.

(For music, see page 46.)

HYMN: "O Jesus, I Have Promised."

RECESSIONAL TO CLASSES.

Pictures Used In Preparation For Worship

"Adoration of the Shepherds," Bouguereau
"Arrival of the Shepherds," Lerolle
"Chorister Boys," Anderson
"Christ, The," Hofmann
"Christ-Child, The," Ittenbach
"Christ Among the Lowly," L'Hermitte
"Christ and the Fishermen," Zimmerman
"Christ Blessing the Children," Plockhorst
"Christ in Gethsemane," Hofmann
"Christ in the Home of Mary and Martha," Hofmann
"Christ the Consoler," Plockhorst
"David," Copping
"Easter Morning," Hofmann
"Foundling Girls," Anderson
"Friendship of David and Jonathan, The," Doré
"Good Samaritan, The," Copping
"Good Shepherd, The," Plockhorst
"He is Risen," Plockhorst
"Holy Night," Correggio
"Holy Women at the Tomb," Ender
"Home-Keeping Hearts are Happiest," Taylor
"I will Lift Up Mine Eyes Unto the Hills," Taylor

"Jesus and the Woman of Samaria," Hofmann
"Lake, The," Corot
"Lincoln at Gettysburg," Oakley
"Madame Le Brun and Her Daughter," Le Brun
"Magi on Their Way to Bethlehem," Portaels
"Peace and Plenty," Inness
"Peter and John Hastening to the Sepulcher," Bernand
"Pilgrims Going to Church," Boughton
"Psalm of David, A," Taylor
"Queen Louise and Her Sons," Steffeck
"Risen Christ Among the Evangelists, The," Fra Bartolommeo
"Roll on in Silent Majesty," Alquist
"Ruth and Naomi," Calderon
"Spirit of '76," Willard
"Spring," Ruysdael
"Three Wise Men, The," Taylor
"Worship of the Wise Men," Hofmann

Pictures Used In The Memory Curriculum

"Announcement to the Shepherds, The," Plockhorst
"By the Waters of Babylon," Tissot
"Childhood of Christ," Hofmann
"Children of the Shell, The," Murillo

"Christ and the Doctors," Hofmann
"Christ Disputing with the Doctors," Hofmann
"Christ Healing the Sick," Hofmann
"Christ in the Home of the Peasant," L'Hermitte
"Christian Martyrs," Gérôme
"Christmas Chimes," Blashfield
"Christ's Entry Into Jerusalem," Plockhorst
"Consider the Lilies of the Field," Taylor
"Daniel's Answer to the King," Riviere
"David Rescuing the Lamb," Bouguereau
"Destruction of the Army of Sennacherib," Doré
"Frieze of the Prophets," Sargent
"Harvesters' Return," Seifert
"Head of St. Paul," Raphael
"Isaiah," Sargent
"Jesus and John," Guido Reni
"Landing of the Pilgrim Fathers," (Sheffield Gallery)
"Landing of the Pilgrims," Rothermel
"Light of the World, The," Holman Hunt
"Lord is My Shepherd, The," Taylor
"Moses," Michelangelo
"Ploughing," Bonheur
"St. George," Donatello
"Sermon on the Mount," Copping

"Signing of the Declaration of Independence," Trumbull

"Sir Galahad," Watts

"Song of the Lark," Breton

"Sower, The," Millet

"Timothy Learning the Scriptures," (Wilde Bible Picture)

"Virgin, Infant Jesus, and St. John," Bouguereau

"When I Consider Thy Heavens," Taylor

THE END

8347
EVANGELICAL
SCHOOL OF THEOLOGY

DATE DUE

BV 1546 .C71631 1926 v.2
Crandall, Edna M.
A curriculum of worship

UNITED THEOLOGICAL SEMINARY

UNITED THEOLOGICAL SEMINARY LIBRARY
3 0645 1000 3638 9